SIXE SERMONS, PREACHED BY Mr. HENRY SMITH:

with Prayers, both for the Morning and Euening, thereunto adioyned:

And published by a more perfect Copie then heretofore.

Pro. 28. verſ. 13.

He that hideth his ſinnes, ſhall not proſper: but he that confeſſeth and forſaketh them, ſhall haue mercy.

LONDON,

Printed by *Will. Stansby* for *William Barret*, dwelling in *Pauls* Churchyard at the ſigne of the three Pidgeons. 1615.

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To the right Noble LORD, the Lord EDWARD Earle of Bedford, Grace and Peace from the LORD.

AS the little Bee gathereth not hony for her ſelfe alone, but for others; ſo, right Honorable, I am bold to preſent your good Lordſhip with my Choice, my Care, and the Iſſue. The firſt, your honorable ſelfe, and in this, as you are the hope of the reuiuing of your vndoubted noble Grand-Father and Father: ſo my hearty well wiſhing (together with the prayers of all true Godly) is, that what the Almighty graced them with, in you may be redoubled. The ſecond is, the Congregation where the firſt had his ſtreame, and being in me (as a member of the Church) what I owe to the ſame aſſured aſſembly of Gods People, I leaue to the diuine determiner of all Controuerſies whatſoeuer. The laſt, I commend to the only direction of the Lord. Now as the faithfull diſpoſer of Gods truth, that a man linked vnto me in aſſured friendſhip whileſt hee liued, ſo hauing with care long ſithence collected theſe his Sermons together, doe now with ſingleneſſe of heart preſent the ſame to your Lordſhip, and herewith am preſt to performe all ſuch duties to your Honour, as God ſhall enable me vnto, both in prayer for your health, and increaſe of zeale to the maintenance of his poore flocke, which I hope is the onely ayme and end of all your honorable purpoſes. Thus with all other graces, I moſt heartily deſire that Father of light to enrich you in this life, and after this to bleſſe you with immortality in that place of reſt for euer. Amen.

The Choice.

The Care.

The Iſſue.

Your Lordſhips to command,

W. S.

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THE SINNERS CONVERSION.

THE TEXT.

Luke 19. Verses 1. 2. 3. 4. 5.

1. *Now when Iesus entred and passed through Iericho,*
2. *Behold, there was a man named* Zacheus, *which was the chiefe receiuer of the Tribute, and was rich:*
3. *And he sought to see Iesus who he should be, and could not for the preasse, because he was of a low stature.*
4. *Wherefore he ranne before, and climbed vp into a wilde Fig-tree that he might see him, for he should come that way.*
5. *And when Iesus came to the place, hee looked vp, and saw him, and said vnto him,* Zacheus, *come downe at once: for to day I must abide at thine house.*

IN the end of the Chapter before going, wee may see how Christ healed a man, blinde in his bodily sight, namely, *Bartimeus*, whereby he sheweth himselfe to bee the Physicion of the body: Here wee shall see how he cured one blinde in minde, namely, *Zacheus*, whereby he sheweth himselfe to be the Physicion of the soule, and therefore the Saviour of the whole Man. *Ephes.* 5. 23.

In ſpeaking of *Zachæus* and his conuerſion, wee will obſerue foure circumſtances: Firſt, the place where hee was called, which was Iericho: ſecondly, the perſon that was called, *Zachæus* the Publican. Thirdly, by whom and how he was called, by the voyce of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

The firſt circumſtance.

FIrſt therefore for the place where he was conuerted, it appeareth to bee Iericho, a City not farre diſtant from Ieruſalem. It was ſometimes a notable City, till it was ſubuerted and ruinated by the Lords Champion *Ioſua*. *Ioſ.6.* It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the reſt of that holy Land, vnder the Turkiſh Empire. Vnto this Iericho, the Lord of heauen and earth vouchſafeth to come in the likenes of a ſeruant. And as *Ioſua* compaſſed Iericho ſeuen times minding to deſtroy it, ſo Chriſt the true *Ioſua*, reſorted oftentimes to Iericho, minding to ſaue it. But as in the deſtruction of Iericho, *Ioſua* ſpared none but *Rahab* the Harlot: ſo Ieſus in his iourney to Iericho, conuerted none but *Zachæus* the Publican. When *Ioſua* had conquered and raced Iericho, hee ſowed ſalt in it to make it barren, and curſed him that ſhould attempt to build it vp: yet in this barren ſoile Chriſt hath his ſpirituall harueſt, and in this curſed City hee hath a holy Temple, a bleſſed building. Samaria that wicked City, affordeth many that beleeue in Chriſt, *Iohn* 4. 39. And out of Galile, from whence they thought no good thing might come, *Iohn* 1. Verſe 46. *Iohn* 7. 52. Chriſt called diuers of his Apoſtles: and euen in Iericho this curſed City, Chriſt hath a rich man that is to bee ſaued. In euery place Chriſt hath his choſen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is all in all, to all that call vpon him, *Rom.* 10. 12.

The

The ſecond circumſtance,

NOw followeth the deſcription of *Zacheus*, which is moſt plainely and fully ſet forth vnto vs. The holy Ghoſt ſpeaking of *Zacheus* and his conuerſion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacheus* ſhould bee conuerted: *Zacheus* was a Gentile, a Publican, and a rich man, and therefore behold a miracle, as if in the conuerſion of *Zacheus*, theſe three ſhould bee conuerted at once.

Zacheus was a Gentile: a maruell to ſee a Gentile become a Iew, that is, to beleeue in Chriſt. Hee was a principall Publican; a ſtrange thing to ſee a chiefe Cuſtomer to giue ouer his office: and hee was rich alſo; a rare matter to ſee a rich man to enter into the kingdome of God: and therefore behold a miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their idolatry and ſuperſtition. Chriſt going to *Ieruſalem*, conuerteth a Gentile, to ſignifie the calling of the Gentiles: he conuerteth a Publican, to ſhew that notorious ſinners may hope to bee ſaued, if they repent and amend, as *Zacheus* did. Hee conuerteth a rich man, to ſhew that all rich men are not excluded from the kingdome of heauen. *Matth.* 19. 18. *Rom.* 2. 28.

Hee was called *Zachéus* before his conuerſion, but hee was neuer truely called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt; but his life was ſubtill, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deedes bewray their diſhoneſt natures, and vices oftentimes are ſhrowded in the habites of vertue, like Eſopes Aſſe, maſking in the Lions ſkinne, till his long eares detect his follie, or like the Crowe that is deckt in other plumes, till euery bird doe plucke his feather.

Zacheus by his profession was a Publican, and therefore much detested of the Iewes: for the Publicans were Romane officers, appointed to gather and receiue publique Custome or tribute of the Iewes, who were at that time in subiection to the Romanes. And amongst these Officers, *Zacheus* was the chiefe, and (as it seemeth) Ouerseer of the rest that were in Iericho, and therefore in chiefe hatred among the Iewes, as one that chiefely fauoured the Romanes tyranny, and serued to abridge their Country liberty, which ought not to be subiect to any Nation.

Besides, hee contemned the Ceremonies of the Iewes, & regarded not their Religion, nor liued after their Law, and therefore with the rest of the Heathen Publicans, was excommunicate out of their Synagogue, *Matth. 18.* 18.

Thus was he hated for his Profession, because he was a Publican; and for his Religion, because he was a Heathen. Yet was hee beloued for his wealth, for rich men haue many friendes, *Prou.* 14. 20. And though they doe neuer so wickedly, yet haue they some to take their parts. If they speake neuer so proudly, yet are there some to praise their saying, *Eccle.* 13. 23. 24.

Zacheus was a Publican, and therefore rich: for Publicans must needes be rich, and Vsurers will be wealthy. But rich Publicans make poore Princes, and wealthy Vsurers make many beggars. In euery Prouince there were many Publicans, and therefore much poore people in euery place: for where there bee many Caterpillers, the fruit is soone consumed; and where there be many extortioners, beggars must needs abound.

Deut. 15. By the Law of God, there might be no beggars in Israel: but when so many Publicans were suffered to receiue tribute of the Iewes, contrary to Gods Law, no maruell though so many sate and begged, contrary to Gods Law, *Luke* 18. *Iohn* 9. *Acts* 3. By the Law of God,

God, there ought to bee no beggars among Christians, *Psal.* 32. 25. But when so many Vsurers are tolerated in a Christian Cõmon-wealth, contrary to the Law of Christ, *Luke* 6. 35. no maruell though we haue so many beggars, contrary to the mind of Christ. *The poore* (saith Christ) *yee shall haue alwayes with you, but when you will, you may doe them good*: and we shal be sure to haue the poore amongst vs alwayes, but wee must make such good prouision for them, that they be not faine to beg their bread. *Leuit.* 35. 36. 37. *Marke* 14. 7. *Psal.* 3. 7.

Thus was *Zacheus* rich to himselfe, for hee was a Publican, but he was rich toward God also, for hee had a desire to see Christ. Almighty God *who was rich in mercy*, *Ephesians* 2. hath so inspired his heart with the desire of heauenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care it to seeke for heauenly treasure. Hee now forgetteth what his profession is, and begins to bee of a new profession: and hee whose heart was wholly set vpon earthly profit, is now like old *Simeon*, most desirous to see his Sauiour. The Tetrarch *Herod* desired to see Christ, and despised him when hee saw him, *Luke* 23. 8. 11. but *Zacheus* the Publican desired to see Christ, and reioyced when hee saw him, like *Abraham* that desired to see the day of Christ, *Iohn* 8. 56. And therefore of the seruant of Sathan, *Zacheus* is now become the childe of *Abraham*, which reioyced to see the day of Christ. Happy were his eyes that saw so blessed a sight, for many Prophets and righteous men haue desired to see and to heare those things, that *Zacheus* both saw and heard, and could not see nor heare the same. If *Iacob* thought himselfe happy, if that he might but see his sonne *Ioseph* before his death, then surely thrice happy *Zacheus*, whose hap it was, not onely to see (as *Iacob* did) but to reioyce (as *Mary* did) in Christ his Sauiour. *Luke* 2. 2. *Luke* 10. *Gen.* 45.

As *Zacheus* was desirous to see Christ in earth, so I would

would haue the rich Men of our time, desirous to see Christ in heauen. For although with the eyes of our body we cannot see Christ as *Zacheus* did, yet with the eyes of our Faith wee may behold him as *Stephen* did, *Act.* 7.

Rom. 10. But if our Faith bee so weake sighted, that wee cannot see
1. *Reg.* 10. Christ, yet let vs haue a desire to heare Christ in his word, whereby our Faith may be increased: for faith comes by hearing the word of God. And as the Queene of the South desired to heare the wisedome of *Salomon*, so let vs be desirous to heare the wisedome of Christ our Sauiour.

Iohn 20.31. King *Salomon* left some Bookes in writing, wherein is seene some part of his wisedome; and Christ our King hath left vnto vs his most sacred Word, as it were a taste of his wisedome, sufficient matter for our saluation: this is that heauenly foode, *Mat.* 4.4. whereby our soules are fed vnto eternall life; let vs therefore labour for that heauenly foode: and as the Israelites were carefull to gather
Exod. 19. *Manna* to sustayne their bodies, so let vs be as carefull to heare the word to feede our soules. The people in the time of Christ, *Iohn* 6. 24. tooke great paines to follow Christ both by Land and Sea: and many now adayes (I confesse) are very forward to follow his faithfull Ministers: but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serue the time.

Iohn 6.26. *Zacheus* is desirous to see Christ: a godly care, but yet he could not obtayne his purpose: a thing common; for euery one that hath any good motion, hath alwayes some hinderance to crosse the same; and *Zacheus* hath
Two impediments. a double impediment to hinder his honest enterprise: The preasse of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to bee an Enemy to those that would come to Christ. This hindred the blind man from receiuing his sight, *Luke* 18. for the people rebuked him that hee should hold his peace, till Christ called him and opened his eyes. This

hindred

hindred them that brought the Man ſicke of the Palſie, *Mar.* 2. for they could not come at Chriſt for the preaſe, till they vncouered the roofe of the houſe, and let downe the bed wherein the ſicke of the Palſie lay.

This hindered the healing of the Deafe and Dumbe, *Mar.* 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the rayſing of the Rulers Daughter, *Matth.* 9. till Chriſt had thruſt out the Minſtrels & the multitude, and then reſtored the maid to life. Finally, this hindered *Zacheus* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to himſelfe. Thus alwayes a multitude that is prone to euill, doth withdraw and hinder vs from approching vnto Chriſt: and therefore we muſt not follow a multitude to doe euill, nor decline after many, to ouerthrow the Truth, *Exod.* 23.

The ſecond impediment that hindereth *Zacheus* from ſeeing Chriſt, is his little ſtature. He was ſo low of ſtature, that he could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore could ſee *Zacheus*, though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *Dauid* before *Eliab* his eldeſt Brother, becauſe hee findeth in him a better heart to ſerue the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo low, that hee could not ſee Chriſt: but many amongſt vs are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe nor blindneſſe, nor ſickneſſe, could ſtay them from cõming to him; but the common people in our time, are more ready to follow their ſport and paſtime, then to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not, that they will make great haſte to ſee commo-

1. *Sam.* 16. 7. 1. *Sam.* 16. 12.

dity,

dity, but will ſcarce come out of doores to heare a Sermon?

Iohn 3.2. They come to Chriſt, as *Nicodemus* came to Chriſt by night, as if they were aſhamed to come to Church: but they runne after profit, to get riches, as *Gehezi* runne 2. *King.* 5. after *Naaman* the Syrian to get a bribe.

Thus hath *Zacheus* two lets that hee could not ſee Chriſt, the one in the people, the other in himſelfe: and we haue many lets to with-draw vs from Chriſt: ſome are external, and without vs, as the inticements of the world; and ſome are internall and within vs, as the luſts of our owne *Eſay* 59.2. fleſh. The preaſe of the people hindreth *Zacheus* from ſeeing Chriſt in his humility: and the multitude of our ſinnes doe preſſe vs downe, that wee cannot ſee Chriſt in glory. *Zacheus* was a man of little ſtature, and that hindred him from ſeeing Chriſt in earth; and we are men of little faith, and that is the cauſe we cannot behold Chriſt in heauen.

Though *Zacheus* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when hee could not come to the ſight of Chriſt for the multitude, hee had the wit to runne before, and to climbe vp into a tree to obtaine his purpoſe. And for the moſt part it falleth out, that men of low ſtature, are men of high conceit, and the ſhorteſt bodies, haue the ſharpeſt wits, God ſo prouiding, that the defects of their bodies might bee ſupplied with the gifts of their minde. Now *Zacheus* that before was loth to mooue his foot from the Cuſtome-houſe, for loſing his profit, begins to run 1. *Reg.* 19. after Chriſt for feare of a greater loſſe, like *Eliza* that left his plowing, and ranne after *Elias* to follow his new vocation. But *Zacheus* doth not onely runne, but alſo climbe vp into a tree to ſee Chriſt: A ſtrange thing, that *Zacheus* a rich man, and a chiefe Cuſtomer, ſhould behaue himſelfe ſo childiſhly in the ſight of ſo great a multitude; but the deſire hee had to ſee Chriſt, made him forget

forget himselfe, and to commit such things were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the world, and their owne liking. If Christ himselfe were content to leaue the glory which hee had with his Father, to come downe to vs, shall not wee be content to leaue the reputation which wee haue with men, to goe vp to him? Rom. 12. 2.

But alas, where is there any almost that preferreth not the fruition of this earthly prison, before the possession of that heauenly mansion? and had rather hazard the hope which they haue of eternall glory, then leese the present inioying of their fading pleasure?

The ambitious man hunteth after Honour, and will not leese an inch of his estimation. The couetous man seekes after profit, and counts (like *Iudas*) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicity. Thus euery man makes his heauen of that wherein he most delighteth, and is content to take great paines to accomplish his fond desires. But heere *Zacheus* is of an other mind: for being a publike officer, hee climbes into a tree, which stood not with his gravity: and being a rich man, he runnes to see Christ, which was not for his worldly profit; yea hee takes great paines to see Christ, not respecting his ease or pleasure. Iohn 12. 6.

Thus must wee bee affected if wee desire to come to Christ, that neither honours, nor preferment, nor profit, nor pleasure, nor kindred, nor friends, be able to hold vs backe: We must be ready not onely to runne, but also to climbe (if need require) as *Zacheus* did: that is, to take some paine and trauaile to haue a sight of Christ.

The Queene of the South vndertooke a great & tedious journey to heare the wisdome of *Salomon*, but we are loth to take any paine to heare one that is greater then *Salomõ*. Mat. 3. 22. Luke 14. 29. 1. Kin. 10.

The

The people in *Dauids* time brought so much treasure, and so many gifts to the building of Gods Temple, that the Priests were faine to bid them cease; but a great part of the people in our time, are so sparing of their paines and cost, that they thinke that time very misspent, which is imployed in the seruice of God; and that money ill bestowed, which is giuen to the maintenance of his Ministers.

1. Chron. 29. 9.

When *Zacheus* could not see Christ for the multitude, he climbes into a tree, that groweth in the way where hee was to passe, that from a tree hee might behold Him, which was to suffer on a tree for mans saluation: So when we cannot draw neere to Christ, by reason of our sinnes that presse vs downe, we will climbe vp by a liuely faith, which is the tree of Life, that groweth in the way to eternall life, that so, with the eyes of our faith, wee may behold him that died for our sinnes vpon a tree.

It was a wilde Figge-tree that *Zacheus* climbed; but not like that vnfruitfull one which our Sauiour cursed: for this bare most precious fruite, euen such as Christ himselfe vouchsafed to plucke. A happy tree that bare such precious fruite as *Zacheus* was: but thrice happy *Zacheus*, that so happily climbed on that happy tree.

Mat. 21. 1.

This tree grew in the way that Christ was to passe, for else *Zacheus* might haue climbed to no purpose: So if we desire to find Christ, wee may seeke him in the way where hee hath promised to shew himselfe vnto vs, that is, in his holy Temple; where his Word is duely preached, and his Sacraments reuerently administred: for where two or three be gathered together, hee hath promised to bee present amongst them.

Mat. 18. 20.

The

The third circumſtance.

When Chriſt came to the place, hee looked vp and ſaw Zacheus.

As *Zacheus* ranne before Chriſt, ſo Chriſt followed after to ſee *Zacheus*. Sathan for his part *went about like a roaring Lion, ſeeking to deuoure him*; but Chriſt for his part goeth about like a good ſheepheard, minding to ſaue him. And although Sathan a ſtrong armed man had taken ſome poſſeſſion in the heart of *Zacheus*, yet Chriſt a ſtronger then hee, commeth vnarmed, and taketh from him his harneſſe wherein he truſted, and reskueth his ſpoyle. 1. *Pet.* 5. 8. *Iohn* 10. *Luke* 11. 21.

Chriſt commeth to the place where *Zacheus* was, becauſe otherwiſe it had beene vnpoſſible for *Zacheus* to come to his preſence: for vnleſſe the Lord vouchſafe to come vnto vs, wee cannot attaine to the preſence of God. As no man might haue any acceſſe to King *Aſſuerus*, except he ſtretched out his golden Scepter: ſo no man may come to Chriſt, vnleſſe hee be called by the golden Scepter of his ſacred Word. *Heſter* 4.

Chriſt looked vp and ſaw Zacheus, before *Zacheus* could looke downe to behold him. Thus doth the Lord preuent vs with his Mercy, whom he might caſt off in his Iuſtice: and if he perceiue in vs a willing mind to come vnto him, hee is content to come firſt vnto vs; and like that good Father, *Luke* 15. to behold vs while wee are yet a great way off, and to haue compaſſion on vs.

When *Iobs* three friends, that came to viſit him in his great calamity, lift vp their eyes a farre off, they knew not *Iob*, becauſe hee was ſo ſore afflicted. But Chriſt, who is the mirror of true friendſhip, cannot ſo ſoone forget his friends, howſoeuer they bee diſguiſed. Hee knoweth his owne ſheep whereſoeuer hee ſeeth them, *Iob.* 10. whether *Iob* 2. 12.

ther they bee vnder the Figge-tree, as *Nathaniel* was, or vpon the Figge-tree, as *Zachæus* was, hee hath reſpect vnto them. And if they haue a deſire to ſeeke, they ſhall bee ſure to finde, *Matth.* 7. And if they labour and are heauie laden, hee will refreſh them, *Matth.* 11. Chriſt is now come to the place where *Zachæus* is to be called; and as *Abraham*, *Gen.* 22. lift vp his eyes and ſaw in the buſh a Ramme that was to be ſacrificed, ſo Chriſt lifting vp his eyes, ſaw in the tree *Zachæus* the ſinner that was to bee conuerted. And now begins the conuerſion of *Zachæus*, for now Chriſt begins to ſpeake vnto him.

Zachæus deſired onely to ſee Chriſt, but now Chriſt calleth him by name, & offereth his owne ſelfe vnto him. This was more then *Zachæus* expected, and yet no more then Chriſt vouchſafeth; namely, to giue more then is deſired. The ſicke of the palſie that asked health, obtained alſo forgiueneſſe of ſins. *Salomon* deſired wiſedome, & the Lord gaue him wiſedome, & abundance of wealth beſide. *Iacob* asked but meate and clothing, & God made him a great rich man. And *Zachæus* deſired onely to haue a ſight of Chriſt, and was ſo happy as to entertaine him into his houſe.

John 1. *Luke* 5. 1. *Kin.* 3. 12. 13. *Gen.* 28. 20.

Thus the Lord that is rich in mercy to all that call vpon him, vſeth oftentimes to giue more then we aske: and hee that is alwayes found of them that ſeeke him with their whole heart, is found alſo ſometime of Gentiles that knew not God, *Eſa.* 65. 1. Let vs therefore that were ſometimes ſinners of the Gentiles, ſeeke the Lord, as *Zachæus* did, while he may be found, & call vpon him while he is nigh. He will be found of them that ſeeke him hartily, & is nigh to all them that call vpon him faithfully, *Pſal.* 145. 18.

Rom. 10. 12. *Ephes.* 2. 4. *Jer.* 29.

Rom. 10. 20. *Eſay* 55.

Zachæus, come downe at once. Now Chriſt beginnes to call *Zachæus* from the tree to bee conuerted, as God called *Adam* from among the trees of the Garden to be iuſted, *Gen.* 3. Before, *Zachæus* was too lowe, and therefore

was

was faine to climbe, but now he is too high, and therefore hee must come downe. And we (for the most part) are either too high, or too low; too hot, or too cold; too quick, or too slothfull in the Lords businesse. Sometime wee flocke together to heare a Sermon, like the people, *Luk.* 5. that pressed vpon Christ to heare the word: and anon we run to see some pleasant pastime, like the Athenians, whose eares alwayes itched to heare some newes. *Acts* 17.

Who make more shew of conscience and religion, then they that shew themselues most irreligious & vnconscionable? Who seemed more confident and valorous in Christ his cause then *Peter*? and not long after, who more trayterous and faint-hearted? *Matth.* 26.

Many can say with *Peter*, that they will not sticke to die before they will denie Christ, but when it comes to the tryall, they are ready to abiure Christ and his Religion, before they will hazard either life or liuing.

He that will come to Christ, must come at once, without delay, for delayes (specially in the matter of our saluation) are most dangerous, and repentance may not bee deferred. *Wee must make no tarrying to turne vnto the Lord, nor put off from day to day, lest the wrath of the Lord breake forth suddenly, and we be destroyed in our security, and perish in the time of vengeance.* When the Lord is minded to doe vs good, he will haue vs come quickly, like *Ioseph*, *Genes.* 45. 9. that in the time of famine would haue his father *Iacob* to come downe quickly vnto him, to sojourne in Egypt, where there was some plenty of foode. *Eccles.* 5. 7.

As the children of this world are very nimble to worke wickednesse, so the children of light should be as nimble to follow goodnesse. *Iudas* was nimble to betray Christ, *Iohn* 13. 27. and the bad debtors, *Luke* 16. could sit downe quickly to mis-reckon their creditor: so let vs come quickly to heare of Christ, that Christ may accept

of vs quickly; let vs be nimble to make our account be-
Luke 14.28. fore, that we doe not (like the foolish builder) come short of our reckoning.

But why must *Zacheus* come downe so hastily? Euen to entertaine Christ into his house: *for to day* (saith Christ) *I must abide with thee.* This was ioyfull newes to little *Zacheus*. Not long before, he wāted meanes to see Christ, but now he hath opportunity to entertain him into his house.

Matth 35.40. There was more humanity in Christ then in *Zacheus*: for if Christ had not bidden himselfe to dinner, he had not beene bidden for *Zacheus*: So if Christ do not offer himselfe vnto vs in his afflicted members, he may goe long enough before wee will offer him any entertainement. As often as the poore craueth any relieſe at our hands, let vs imagine that Christ asketh something of vs: but as *Zacheus* must entertaine him presently, without delay, so let vs be ready to helpe them presently, because they stand in neede of present helpe. And as he must receiue Christ into his house, so we must make account to receiue his needy members into our houses. And as the vniust Steward
Luke. 16. procureth himselfe friends with his Masters goods: so let vs make the poore to be our friends, by our beneficence and bounty towards them, that so receiuing them (when they haue needs) into our earthly houses, they may receiue vs, when we stand in greateſt need, into euerlasting Habitations.

They that were inuited to the Marriage, *Matth.* 22. refused to come; but Christ is content to come to *Zacheus* house before he was inuited. Wherein also he sheweth his great humility, in comming before he was requested, as they bewrayed their great arrogancy, in refusing to come being solemnely bidden. It was a part of great humility, that hee that was most free from sinne, would vouchsafe to come into a sinners house: but it was a signe of greater humility, that he would bewray his

great

great neceſſity, and ſeeke for ſuccour at a ſinners hand.

Alas, poore humble Sauiour, who though thou bee Lord of Heauen and Earth, as thou art the Sonne of God, yet as thou art the Sonne of man, haſt not whereon to lay thy head, *Matth.8.*

How iuſtly did the Prophet *Ieremie* wonder at thy humble pouerty, ſaying: *O thou hope of Iſrael, the Sauiour thereof in the time of trouble, why art thou as a ſtranger in the Land, or as one that paſſeth by to tarry for a night?* The Sonne of God vouchſafeth to come, and that vnrequeſted to a ſinfull mans houſe; a ſpeciall fauour: but he diſdaineth not to make his neceſſity knowne vnto him: O ſtrange humility! Here therefore appeares the ſingular humanity and great humility of Chriſt to ſinnefull men: he offereth himſelfe to be their Gueſt, if he finde them willing to entertayne him for their Gueſt. And *Zacheus*, no doubt, was willing to entertayne him: for although Chriſt heard not the voice, yet he heard the affection of *Zacheus* inuiting him to dinner. *Ier.14.*

As therefore *Zacheus* was willing to receiue Chriſt into his houſe, ſo let vs bee ready to receiue him into our hearts. For as Chriſt ſaid to *Zacheus*, *This day I muſt abide at thy houſe*: ſo he ſaith to euery one of vs: *This day I muſt abide in your hearts.* Wherefore, as the Prophet *Dauid* ſaith, *Open your gates, that the King of glory may come in:* ſo I ſay vnto you, *Open your harts, that the word of God may enter in.* This day the word of God may abide in your hearts, for this day the Word is preached vnto you; and who knoweth whether hee ſhall liue to heare it the next Sabbath? *To day therefore, if you will heare his voice, harden not your hearts*, as did the Iſraelites, leſt if you harden your hearts, his voyce be heard no more amongſt you. *Pſal.24.* *Pſal.95.*

This day you may gather this heauenly Manna, as the Iſraelites might gather their Manna ſixe dayes together: but to morrow (perhaps) and ſixe dayes after, you may *Exod.16.*

not gather it, as on the seuenth day Manna might not be found.

The Lord grant that you may gather sufficient foode for the sustentation of your soules, that as *Elias* the Pro-
1.*Reg.*19. phet iourneyed in the strength of the meate that the Angell brought him, euen vnto Horeb the Mount of God: so you in the strength of this spirituall meate which here I bring you, may bee able to passe through the dangerous wayes of this troublesome World, vnto Gods holy Mountayne, the Hauen of all happinesse whither he bring vs, that hath dearely bought vs with his precious bloud, euen Christ Iesus the righteous: to whom with the Father, and the holy Ghost, three persons and one God, be giuen all glory and maiesty, world without end.

Amen.

FINIS.

THE

THE SINNERS CONFESSION.

THE TEXT.

Luke 19. Verſ. 6. 7. 8. 9.

6. Then he came downe haſtily, and receiued him ioyfully.

7. And when all they ſaw it, they murmured, ſaying, that he was gone to lodge with a ſinfull man.

8. And Zacheus ſtood forth, and ſaid vnto the Lord: Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any by forged cauillation, I reſtore him fourefold.

9. Then Ieſus ſaid vnto him, This day ſaluation is come vnto this houſe, foraſmuch as hee is alſo become the ſeede of Abraham.

YOu heard the laſt Sabboth, how *Zacheus* the Publican was called to bee a Chriſtian: now you ſhall heare the fruit of his conuerſion. No ſooner had Chriſt called him from the tree, but that hee came downe haſtily, and receiued him ioyfully.

This was the fruit which it had in the heart of *Zacheus*, namely, obedience to the voice of Chriſt: a fruit more

more precious and acceptable vnto God, than the most pleasant fruits which Eden yeelded; and a sacrifice more sweet & acceptable vnto him, than all the sacrifices which the Law required. This is the sacrifice wherewith the Lord is pleased, euen when his voice is obeyed, 1. *Sam.* 15. 22. The voice of the Lord is a glorious voice, and mighty in operation, diuiding the flames of fire, and shaking the Cedar trees. So the voice of Christ is a glorious voice, his voice is mighty in operation, diuiding the soule and the spirit, and shaking *Zacheus* from the wilde Figge-tree whereinto he had climbed.

Psal. 29.

Heb. 4. 12.

Matth. 8.

The same God, to whose command the Windes, the Sea, the Diuels, and Death it selfe obey, heere commandeth *Zacheus* to come downe at once, and hee commeth downe hastily to receiue him into his house, and hee receiueth him ioyfully. As *Zacheus* could not come at Christ till hee was called, so no man can come to Christ except the Father draw him. And as *Zacheus* could not choose but come when hee was called by the voice of Christ, so when any man is called effectually by the preaching of the Gospel, he cannot choose but come to Christ: for where there is an effectuall calling, there is grace giuen also to obey the same, *Rom.* 8. 30. The Lord is sometime to call vs often, because wee know not the voice of him that calleth vs, as hee called *Samuel* three times before hee answered, because at that time *Samuel* knew not the Lord, 1. *Sam.* 3. 7. But as soone as hee vnderstood that it was the Lord that spake vnto him, he replied presently, *Speake on, Lord, for thy seruant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body doe yeeld their obedience, the eare listeneth, the tongue confesseth, the heart beleeueth, the head deuiseth, the hand performeth, the foote runneth, the eye directeth, and all concurre *To do thy will, O God, Psal.* 40. 7.

John 6. 44.

Such

Such and so effectuall is the voice of Christ in the hearts of his chosen, that it maketh *Saul* of a bloudy persecutor, to become *Paul* a painfull Preacher: it causeth *Peter* of a silly Fisherman, to become a catcher of men: and *Zacheus* heere of a vile Publican, to become a zealous Christian. And such also is the nature of the word preached, wheresoeuer it pleaseth the Lord to giue successe and increase thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to saue such as are ordained to eternall life, *Acts* 13. This is the power of the word of GOD, euen to cause a consenting to the truth thereof; and this is the property of the Children of GOD, to yeeld all obedience to the word of God. As soone as Christ called *Zacheus*, hee comes downe presently, like the light in the Creation, that was made as soone as God saide, *Let there bee light*. Here therefore of *Zacheus* that obeyed the voice of Christ, let vs learne obedience to the voice of Christ; for as Christ biddeth *Zacheus* to come downe, because hee was too high: so hee saith to euery one of vs, *Come downe*, because we are too high minded. But with vs the voice of Christ is not so effectuall as it was with *Zacheus*: for hee was content to come downe at the first bidding, but we must be often bidden, to beware of Pride and Ambition, and yet wee will still bee climbing. There are few so high that are content with their calling: but as *Haman* was alwaies aspiring till he came to the Gallowes, so many amongst vs are alwaies climbing till wee catch a fall.

Acts 9. *Matth.* 4. *1. Cor.* 3. 7. *Rom.* 1. *Heb.* 7.

Againe, as Christ saith to *Zacheus*, *To day I must abide at thy house*: So Christ saith to vs, To day my poore afflicted members should receiue some succour at your hands. But as the Priest and the Leuite, *Luke* 10. passed by the wounded man leauing him halfe dead, so wee (for the most part) passe by our needy brethren, leauing them vnrelieued. Thus are wee euery way disobedient to the

voice of Christ. He teacheth vs to be humble as he himselfe is, *Mat.* 11.29. & we wax proud and insolent as Satan is. He willeth vs to be mercifull, as our heauenly Father is, *Luke* 6.36. and we are cruell and vnmercifull, as the rich Glutton was, *Luke* 16. This is the cause why the earth deceiueth and rendereth not her fruit, *Esay* 24.5. This is the cause why the sword deuoureth abroad, and the pestilence destroyeth at home, *Deut.* 28.15. *Leuit.* 26.24.25. and in a word, this is the cause of all the mischieses and calamities that are threatned, euen because we are obstinate and rebellious against the Lord, we are vndutifull & disobedient to the voice of Christ, that calleth vs so louingly to come vnto him, *Matth.* 11.28.

Zacheus was called but once, and he commeth quickly: but we are called oftentimes, and almost euery day, and that by the voyce of Christ himselfe. *For hee that heareth you* (saith Christ) *Luke* 10.16. *heareth mee*: and yet we cannot finde the way to Christ. The word of God which is the Lanterne vnto our feet, and the light vnto our paths, *Psalme* 119. hath beene plainely and plentifully preached amongst vs these many yeeres, and yet many amongst vs haue not yet learned to come to Christ. *Zacheus* comes quickly when Christ calleth him: let vs therefore learne of *Zacheus* to come quickly when Christ calleth vs. Wee must bee quick in the Lords businesse, for God cannot abide loyterers standing al the day idle, *Mat.* 20. and as he loueth a cheerefull giuer, 2. *Cor.* 9.7. so he liketh a cheerefull follower.

It followeth therefore that *Zacheus* receiued him cheerefully. Still *Zacheus* is a receiuer: before hee was a receiuer of custome, now he is a receiuer of Christ. *Zacheus* receiued Christ two wayes: first, into his heart, when hee desired to see him: and then into his house, when hee gaue him Hospitality. Many receiued Christ to house, but not into their hearts, and therefore receiued

him

him grudgingly: but *Zacheus* receiued Christ first into his heart, and then into his house; and therefore receiued him ioyfully. Of *Zacheus* his ioyfulnesse, we must learne to bee ioyfull, when wee doe any thing for the cause of Christ: wee must bee glad to harbour Christ in his members, as *Zacheus* was glad to harbour Christ himselfe. As before in comming downe from the tree, *Zacheus* shewed his obedience; so heere in receiuing Christ into his house, he sheweth the loue that he bare vnto him. If *Zacheus* had not loued Christ, hee might haue sent him to some common Inne: But *Zacheus* is content to receiue Christ in his owne house; yea he reioyceth to haue gotten so good a Guest; like *Abraham*, that vsed to sit at the *Gen. 18.* doore of his Tent, and reioyced to entertaine strangers that went by the way: and therefore, though *Zacheus* were a Gentile borne, yet heerein hee shewes himselfe the childe of *Abraham*, because he doth the workes of *Abraham*, *Iohn* 8. *ver.* 39. So did *Abraham*, and so must we do, if we will shew our selues to be the children of *Abraham*.

When *Abraham* thought onely to haue entertained men, hee receiueth the Angels in the shape and likenesse of men: and when *Zacheus* thought to entertaine the Sonne of man, hee receiueth the Sonne of God himselfe. Let vs therefore (as the Apostle willeth vs) *Hebr.* 13. 2. be mindfull to entertaine strangers, forasmuch as thereby some haue receiued Angels into their houses vnawares. And why should wee not hope to entertaine the like, or better Guests, if we be giuen to hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men: so Christ himselfe comes to vs in the likenesse of a poore man, of a lame man, and of a blind man: and when he commeth, he commeth hungry, or thirsty, or naked, or harbourlesse, or sicke, or imprisoned: and happy are they that feede, or cloath, or harbour, or visit him, when he commeth thus afflicted.

Abraham. *Gen. 18. 3.* *Gen. 19. 3.* *Lot.*

When

When *Abraham* entertained the Angell, hee was not onely busie himselfe, but his wife, and all his houshold were carefull to make prouision for them; so when *Zacheus* receiued Christ into his house, his whole Family (no doubt) were no lesse willing and carefull to entertaine Christ, when their Master was: and therefore not onely to *Zacheus*, but euen to his whole house saluation is promised, because the whole Family reioyced at Christ his comming. Let rich men learne of *Zacheus* to entertaine Christ in his needy members, and let rich mens seruants learne of *Zacheus* Family, to shew themselues mercifull, like their mercifull masters, that they may receiue the reward of mercy and hospitality at the last day. *Come ye* Matth. 25. *blessed, for I was harbourlesse, and yee tooke mee in.* Generally, as *Zacheus* receiued Christ: so let euery one that is able, bee glad to distribute to the necessity of the poore Saints: if wee haue much, let vs giue plentifully: if wee haue little, let vs giue gladly of that little: if wee bee not able to giue a penny, yet happily wee may affoord a morsell of bread: if not that, yet there is none so needy, that cannot giue a cup of cold water, and euen so small a gift shal not lose his iust reward, *Matth.* 10. 42. *Zacheus* receiued Christ into his heart, but many amongst vs are ready to driue Christ out, and to receiue Satan in stead of him: *Zacheus* receiued Christ into his house, but there are many rich men amongst vs, that like *Dines*, *Luke* 16. will not affoord poore *Lazarus* the crummes that fall from their Table, but as the Damsell *Acts* 12. opened not the doore for ioy when she heard *Peters* voyce: so by contrary, these men for very griefe shut their gates, when they perceiue a beggar there. Finally, *Zacheus* was ioyfull when hee entertained Christ, but many amongst vs are sorrowfull when they should releeue the poore, like churlish *Nabal*, 1. *Samuel* 25. that reuiled *Dauid*, when he should haue releeued him.

So

So long as *Iob* prospered, he kept a worthy and a worshipfull house, hee suffered not the stranger to lie in the streets, but opened his doore to the Trauailer that went by the way, *Iob*, 31. 32. But now many Gentlemen of the Countrey are content to suffer the stranger, the fatherlesse, and the widdow, not onely to lye, but euen to starue and dye in the streets with hunger and cold, and neuer receiue them to house or harbour, nor affoord them any reliefe or succour. But as the voyce of *Abels* blood did cry from the earth to God for vengeance against his brothers cruelty: so the voyce of the poore and their pittious cries, shall enter into the eares of the Lord, and their guiltlesse blood (which is powred forth in euery place without all compassion) shall pull downe hasty and sudden vengeance from heauen, vpon the heads of those vnmercifull Cormorants, vnlesse while this time of mercy lasteth, they shew mercy to their distressed neighbours. Gen. 4. 10.

Thus you haue heard how *Zacheus* behaued himselfe in entertaining of Christ: now you shal see the behauiour of the Pharises in disdaining at Christ. *When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.* Before, they hated *Zacheus* for his vices, because hee was couetous: now they enuy him for his vertues, because hee was giuen to hospitality. For the wicked will haue alwayes something to finde fault with in the children of God, like the sonnes of *Iacob*, *Gen.* 37. that hated their brother *Ioseph* because of his dreames: and like *Saul* that vnhappy King, that enuied *Dauid* for his happy victories, 1. *Samuel* 18. 29. Thus the wicked, when they cannot charge the godly with any grieuous crime, they beginne to grudge at their well doing: and therefore not onely *Zacheus* is hated for receiuing of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with sinners: For they must still be accu-

sing

sing some or other, for some thing or other, like their father the Diuell, that hath both by name, *Reuel.* 12. 10. and by nature, *Iob* 1. 6. 7. is continuall accuser of the brethren. It is had beene the duty of the Pharises to haue receiued Christ, and made much of him as *Zacheus* did; but they are so farre off from entertaining him themselues, that it greeueth them to see *Zacheus* giue him entertainement. And surely, such is the peruerse nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly suffer any other to imbrace the same; like the wicked Iewes, *Acts* 13. 50. that would neither beleeue the doctrine which *Paul* preached, nor could abide that the Gentiles should bee brought to the faith of Christ. The high Priests thought themselues too high, to haue poore humble Christ amongst them: The Scribes and the Pharises, in their owne conceit were too good, too wise, and too holy to receiue him into their company: and not content to sequester & estrange themselues from Christ, they disdained also, that he should bee conuersant with Publicans and sinners, as though hee were not worthy to be conuersant amongst them.

Mat. 9. 13. If it were the office of Christ to conuert sinners, why should the Pharises be offended at him, if hee were sometimes conuersant with sinners to worke their conuersion?

Mat. 9. 13. If Christ were a Physicion to cure the sicknesse of the soule, that is, to saue the people from their sinnes, why should the Pharises murmure at him for keeping of company with *Zacheus*, that was sicke in soule? for as it is expedient for the Physicion to visit his patients for their better recouery, so it was conuenient Christ should visit sinners for their speedy conuersion. But as the Physicion that resorteth vnto sicke persons, is not straitway infected; so the soules Physicion that conuerseth with sinners is not thereby polluted. And therefore, as Christ performed his office, though the Pharises murmured,

mured: ſo let the Miniſters of God learne by this example, to performe their duties, though the wicked be offended. It was the office of Chriſt to call ſinners to repentance, yea, he came to call Phariſie ſinners aſwell as Publican ſinners, if the Phariſies would haue confeſſed themſelues to be ſinners, as the Publicans did, but becauſe they ſtood ſo much vpon their owne righteouſneſſe, and deſpiſed others, therefore Chriſt denounceth ſo many woes againſt them, and preferreth the penitent Publican that truſted in the Lords mercy, before the proud Phariſie that truſted in his owne merits. *Luke* 18. *Matth.* 23.

Though *Paul* was a Phariſie, & the ſonne of a Phariſie, yet he ſhameth not to confeſſe himſelfe one of the chiefe ſinners that Chriſt came to ſaue. So if the Phariſies that murmured at *Zacheus* would haue beene ſaued, they ſhould haue confeſſed themſelues chiefe ſinners as *Paul* did. They ſhould not haue accuſed Chriſt for keeping cõpany with ſinners, but they ſhould haue accuſed themſelues for not keeping company with Chriſt. The iuſt man (ſaith *Salomon*, *Pro.* 18.) is the firſt accuſer of himſelfe; but the Phariſies are ſo far from accuſing themſelues, that they began to accuſe *Zacheus* & *Chriſt* together. Thus the Phariſies of our time, that make Religion a cloke to couer their corrupt dealing, haue this property, to thinke other men to be hainous ſinners, & themſelues only to be righteous: inſomuch as they will not ſticke to ſpeake like that proud people, that was wont to ſay, *Depart from me, for I am holier then thou*: & like the preſumptuous Phariſie, *I thanke God I am not as others are, Extortioners, Vſurers, Adulterers, drunkards, or ſuch like, I ſanctifie the Sabbath*, which other men prophane. I frequent Sermons, which they neglect: I reuerence the name of God, which they blaſpheme: I pay tithe, which others withhold: & faſt oftentimes, which they do ſeldom, or neuer. Theſe were the ſpeeches of the Phariſies, that liued in the time of Chriſt, whom hee ſo often calleth *Luke* 18. *Matth.* 15. *Luke* 11. 44.

Luke 11.1. Act. 26.5. Mat. 23.25.27. calleth hypocrites: and these are the speeches of the hypocrites of our age, that seem to liue after the straightest sect of our Religion, *Act.* 26. They wash the outside of the cup and of the platter; that is, they iustifie themselues, & seeme marueilous holy in the sight of men, which can discerne by the outward appearance onely: but vnto God that seeth & searcheth the secrets of the hearts and reines, they appeare like painted Tombs, full of dead mens bones, and all filthinesse: that is, they haue their inward parts full of rauening, and all kinde of wickednesse. Wherefore, as Mat. 5.20. Christ said to his Disciples, *Except your righteousnes excede the righteousnes of the Scribes and Pharisies, you cannot enter into the Kingdome of heauen:* So I say vnto you, that except your righteousnesse exceed the righteousnesse of these Pharisaicall hypocrites, yee cannot be saued.

These holy Pharisies did vse to call the Publicans, not Vsurers, nor Extortioners, as they themselues were; but by the generall name of sinners, as though they themselues were free from sinne. Thus the Papists at this day doe vse to call the most sincere Professors of the Gospell, not *Lutherans, Caluinists, Zwinglians,* or *Protestants*, as they were wont to call them: but now they terme vs Heretikes, a name more odious then any other; whereas in the meane season, they themselues are of all others the greatest Heretikes. So the Atheists of our time, when they cannot accuse the godly that are amongst vs of Vsury, or Bribery, or Extortion, or Drunkennesse, or any such notorious sinne, they call them hypocrites, which is the summe of all: when as in very truth they themselues doe best deserue that name: but it makes no matter what they call vs, neither are wee to bee moued at their despightfull speeches: for as the bitter taunts of these murmuring Pharisies, could not hinder *Zacheus* in his conuersion, so the slaunders of these godlesse men, must not discourage the Seruants

of

of God from their good profeſſion. The Phariſies did *Zacheus* great wrong for calling him ſinner, when hee had repented of his ſinne: and the Atheiſts at this day doe greatly wrong the true Profeſſors in calling them hypocrites, which haue truely repented of their former ſinnes, and endeuour by all good meanes to lead a godly life. Therefore as *Zacheus* preferd his ſoules health before all their murmuring: ſo it behoooueth vs to looke to our ſoules ſaluation, notwithſtanding all the reproches and ſlanders that are deuiſed againſt vs. And as the Phariſies might call *Zacheus* ſinner, but could not hinder his conuerſion: ſo the malicious worldlings may take away our goods, or good names, yea, and our liues alſo, but cannot deprriue vs of our ſaluation.

Wherefore, as our Sauiour ſaid to his Apoſtles, *Feare not them that can kill the body, and then can do no more:* ſo I ſay vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: ſeeke not to gaine the fauour of the world, for the whole world is not able to ſaue a ſoule: but feare to offend him that is able to deſtroy body and ſoule in hell, and ſeeke to pleaſe him that is able to ſaue them both in heauen for euer. *Matth.10.*

Now followeth another fruit of *Zacheus* conuerſion: namely, his good confeſſion: for, as hee beleeued with his heart vnto righteouſneſſe, ſo he confeſſed with the mouth vnto ſaluation. When *Zacheus* was mocked of the Phariſies, it ſeemeth that hee ſhould ſtoope downe for ſhame: but when hee was thus reprooued and reuiled by them, the Scripture ſaith, that he ſtood vp, in ſigne of gladneſſe. As the Apoſtles went away reioycing, that they were counted worthy to ſuffer rebuke for the name of Chriſt: ſo *Zacheus* the Publican went foorth reioycing, that he was reproched for the cauſe of Chriſt. Before, *Zacheus* was a Publican, and therefore ſtood in ſinne very dangerouſly, like the houſe that is *Rom.10.10.* *Acts 5.*

builded:

builded vpon the ſand, ready to be ouer-turned with euery Tempeſt: but now *Zachæus* is become a true Chriſtian,
Luke 6.46. and therefore ſtands in righteouſneſſe very ſafely; like the houſe that is built vpon a Rocke, free from any danger of falling.

Behold, Lord, the halfe of my goods, &c. There are two parts of this confeſſion. The firſt, is his gift to the poore. The ſecond, is the reſtitution of his vniuſt gotten goods. Before, *Zachæus* was an Oppreſſor of the poore, now hee is a great Benefactor to the poore: before, he was an Encrocher vpon other mens goods; now he is a Diſtributer
1. *Tim.* 6. of his owne goods: before, he was a Receiuer & a Taker,
Matth. 13. now hee is a Reſtorer and a Giuer: neither doth hee giue ſparingly, but he giueth liberally, laying vp a good foundation againſt the time to come.

Now hath *Zachæus* found that precious Pearle, and for ioy thereof, he is content, not to ſell, but to giue all that he hath to enioy the ſame. When the rich Ruler (in
Luke 18. the former Chapter) was willed to ſell all that he had, and to giue it to the poore, he went away very ſorrowfull; for hee was very rich: but, *Zachæus* perhaps as rich as hee, is content, of his owne accord, & vnbidden, to beſtow halfe his goods vpon the poore, & that with a cheerfull minde.
Luke 21. If *Zachæus* had giuen onely the third part of his goods, no doubt but Chriſt would haue accepted it, for hee accepted the Widdowes farthing, becauſe it was giuen with a willing minde: but if he had giuen all his goods to feed the poore, as the Phariſies gaue their almes, to bee ſeene
1. *Cor.* 13. of men: yea, or his body to be burned, as ſome Romans haue done to get renowne, it ſhould haue been to no purpoſe, becauſe it was done to a wrong end.

Now, as *Zachæus* was rich in the goods of this life, ſo was hee rich in faith alſo: neither was it an idle or dead
Gal. 5.6. faith that *Zachæus* had, but it was a fruitfull and liuely faith, a faith that worketh and laboureth by loue, ſuch

as is required at the hands of Chriſtians. Saint *Iames* ſaith, *Shew me thy faith by thy workes.* And here *Zacheus* doth ſhew his faith by his works. Before he was exerciſed in vngodly works, which are the fruits of Infidelity: but now he is exerciſed in the works of mercy, which are the fruits of a liuely faith. *Zacheus* is very liberall in releeuing the poore, but he is liberall of that which is his owne: ſo there are many now adayes that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered ſtrange fire vnto the Lord, ſo theſe men offer ſtrange goods vnto the Lord. There are ſome amongſt vs, that thinke to make amends for their vniuſt dealing, by giuing part of that to ſome good vſes, which they haue gotten by bad meanes; if they haue gotten a pound by Vſury and Oppreſſion, they are content perhaps to giue a penny to releeue the poore. But as it was not lawful for the Iſraelites to bring the price of the hire of an Harlot into the houſe of the Lord, ſo it is not lawfull for vs to apply the gaine of our ill gotten goods to the ſeruice of God. *Leuit.* 10. *Deut.* 23.

The halfe of my goods I giue, &c.

Zacheus ſaith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when he can keepe them no longer: but hee ſaith, *I giue*; to ſignifie, that his will is his deede, and that he meaneth not to take any dayes of payment for the matter. For as before hee ranne apace to ſee Chriſt, and came downe haſtily to entertaine Chriſt in his owne perſon; ſo doth hee here giue quickly to releeue Chriſt in his needy members. This is *Zacheus* laſt Will and Teſtament that he maketh before his death, and ſeeth the ſame proued & performed before his eyes. If therefore wee deſire to doe any good to any of our poore brethren, let vs learne of *Zacheus* to doe it quickly, while we are aliue, for time will preuent vs, and death will preuent vs. I know there would be many that would

be willing to giue some part of their goods to the poore before their death, as *Zacheus* did, but that they know not what neede themselues may haue thereof before they dye; & therefore, for the most part, they wil hardly forsake or leaue their goods, til their goods forsake & leaue them. But herein they shewe themselues to doubt of Gods prouidence, and as it were to distrust of his payment, who hath promised to repay whatsoeuer is giuen vnto the poore, as it were lent vnto himself, & that not secretly, though they did their almes neuer so secretly: but the Lord wil reward
Pro.19.17. them openly, as our Sauiour speaketh, *Matt.6.* The wise Preacher, *Eccl.11.* willeth vs to cast our bread vpon the waters; that is, to be liberall to the poore, whose watery eyes bewray their great necessity: or (as others expound it) to hazard and aduenture some of our goods vpon our needy brethren, as Marchants doe aduenture their goods vpon the Seas: for although they may seeme to bee in great perill & danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they returne with greater profit. So, albeit the relieue that is bestowed vpon our distressed Neighbours, may seeme to be lost; yet, as the wise man saith, after a time we shall finde it
Psalm.133. again: & as the precious oile descended from *Aarons* beard to the skirts of his clothing; so certainely the oyle of
Luke 10. Mercy and Charity, which we powre into the wounds of our distressed Bretheren, shall descend into our owne
1.King.17. soules. And as the Widdowes oyle was increased in the Cruse, because shee releeued the Lords Prophet, so shall this precious oyle, bestowed vpon the poore, bee returned vpon our heads in great measure. Thus is *Zacheus* liberall as you see: for hee giueth away halfe his goods: but hee giues it not to the rich, that might giue to him againe, but hee giues it to the poore that cannot requite him: to teach vs vpon whom wee should bestow our almes. As God, that is rich in mercy, giueth all things

vnto

vnto vs that cannot requite him: so the rich men of this world (if they haue any sparke of mercy in them) should giue vnto the poore that cānot requite them. But amongst vs, in euery place almost, it is farre otherwise: for if any thing be to be giuen, not they that are poorest & stand in greatest need, but they that can make best friends are best preferred. Thus *Dines* is still enriched, and *Lazarus* is still reiected. If we send to a great man, we send an Oxe for a present, but if we send to a poore man, we send a Crust for an almes. Therefore, as Christ said to the Iewes, that the Niniuites should rise in Iudgement against them, because they repented at *Ionas* preaching: so it may bee said vnto vs, that *Zacheus* shall rise in iudgement against vs, and condemne vs: for hee shewed great mercy vpon the poore, but we are voide of all compassion. *Luke 16.* *Matth. 12.*

Thus you haue heard the first part of *Zacheus* confession, wherein you see his liberality to the poore. Now you shall heare the second part of his confession, wherein hee promiseth restitution of his vniust gotten goods. Before, *Zacheus* gaue to the poore the halfe of that which was his owne: now hee restoreth that which is none of his, to the right owners. And because hee had detayned their goods so long, to their great losse and hinderance, therefore hee doth not onely restore the principall, which hee had taken from them; but hee alloweth them their costs and dammages they had sustayned. As *Ioram*, King of Israel, caused to bee restored to the Shunamite her house and land, and all the fruits and profites of the same, which were wrongfully kept from her seuen yeeres together: so *Zacheus* the Customer restoreth to those that hee had oppressed, their goods which he had gotten from them, by fraudulent dealing, with all the fruits and profites that might come thereof, during the time of his vniust possession. So liberall was *Zacheus* to the poore, that hee gaue them halfe his *2. King. 8.*

goods: and ſo little got *Zacheus* by his Vſury & Oppreſſion, that for euery penny he reſtored foure. If the Vſurers and Extortioners of our time would reſtore fourefold for that they haue wrongfully gotten, I feare they would haue but a ſmal halfe to giue to the poore, and but a little left to help themſelues. There was no law to compell *Zacheus* to make ſuch reſtitution, except hee will confeſſe himſelfe to be a thiefe, becauſe he was an Vſurer, and then the law of God requireth ſuch reſtitution. And ſurely, *Zacheus* ſeemeth after a ſort to confeſſe his theft, becauſe he promiſeth foure-fold reſtitution. If a man had ſtolne a ſheepe, the law of God requireth that hee ſhould reſtore foure ſheep for one: and the ancient Romans had this law, that Vſurers ſhould forfeit foure times ſo much as they tooke for Vſury. If the ſame law were now to vſe againſt our theeuiſh Vſurers, as it was ſomtime among them, we ſhould not haue ſuch complayning of the poore both in Priſons & Streets. But if theſe great theeues (I meane our biting Vſurers) that rob and ſpoile without ceaſing when they haue no need, might finde no more fauor then thoſe petty theeues, which rob and ſteale ſometime, when they are driuen thereto by extreme neceſſity, then ſurely, the Common-wealth would ſoone bee disburdened of that peſtilent brood of Catterpillers, wherewith it is peſtered. I wiſh them betimes to looke to their owne eſtate, and with *Zacheus* to forſake their damnable Trade. If they haue liued hitherto by the gaine of Vſury, let them now lament their ſinne, and call to God for mercy and forgiueneſſe: let them make reſtitution of that they haue wrongfully taken, and grieue that they haue ſo long detayned that which is none of theirs. For as no ſinne is pardoned without repentance to God, ſo Vſury is not pardoned without repentance to God: and as the ſinne of theft is not remoued, before reſtitution bee made to men (if the party be able) ſo the ſinne of Vſury (which is a ſe-

Exod. 22. 1. 2. *Sam.* 12.

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ret theft) is not remitted, before reſtitution bee made to thoſe that are oppreſſed and ſpoiled by this ſecret theft. Thus you haue ſeene how *Zacheus*, that was once a hoorder of his goods, as our rich men are, is now a liberall diſpoſer of his goods, as I wiſh they were. He that lately was a Camel laden with riches, & therfore vnapt to go thorow a Needles eye, hath now like the Camell caſt off his rich lading, & therefore may enter in at the narrow gate. Some rich men would rather haue loſt their liues, then forgone their goods, & for halfe that loſſe would haue proued very penſiue: but this was the ioyfulleſt newes that euer came to *Zacheus* houſe, ſweeter to him then all his gold and ſiluer: that wheras before, he was in the ſtate of dānation, now ſaluation is promiſed to him & his houſe: and whereas before he was the ſeruant of Satan, now he is become the child of *Abraham*. Now *Zacheus* houſe is become Gods houſe, and *Zacheus* himſelfe is the ſonne of *Abraham*; and therefore no cauſe why Chriſt ſhould not reſort to *Zacheus* houſe. As Chriſt ſaid to the penitent Thiefe, *This day ſhalt thou be with me in Paradiſe*: So hee ſaith here to the penitent Publican, *This day ſaluation is come vnto thy houſe, and this day thou art become the child of Abraham*. Chriſt loues not to be long in any mans debt: for as he ſaith to *Zacheus*, *To day I muſt abide at thy houſe*: ſo he ſaith to the ſame *Zacheus*, To day and hence-forth for euer, thou and thy houſe muſt abide with me in heauen. Here is a happy change; in ſtead of a little worldly treaſure, ſubiect to loſſe by Theeues, and to ſpoile by ruſt and moths, to haue all ſtore of heauenly treaſure, which neither Theeues can ſteale, nor Canker can corrupt: in ſtead of an earthly houſe, ſubiect to fire and falling, to haue a houſe giuen of God: not made with hands, but eternall in heauen, 2. *Cor.* 5. 1. Who would not rather chooſe with *Zacheus* to giue halfe his goods to the poore, that he may be an heire of ſaluation, and

Matth.19.

Matth.7.

Luke 23.

Matth.6.

the ſonne of *Abraham*, to reſt in his Fathers boſome, then with *Dines* to keep al from the poore, & be tormented in thoſe eternall flames? That rich glutton, that denyed the
Luke 16. crums from his Table, challenged *Abraham* for his father, but hee was refuſed, becauſe hee had not the faith nor workes of *Abraham*: but *Zacheus*, though by nature hee
John 8.39. were not the child of *Abraham*, yet by grace he is become the child of *Abraham*, becauſe he walked in the ſteps of
Rom. 4.12. that faithfull Father. *Abraham* beleeued before hee was circumciſed, ſo *Zacheus* beleeued before he was circumciſed. As *Abraham* left his Countrey, and all that he had, when God called him; ſo *Zacheus* left his office, and the moſt part of his riches, when he was called by the Son of
Gen. 32.1. God: & as *Abraham* deſired to ſee the day of Chriſt, & ſaw
Acts 7.3. it, and reioyced: ſo *Zacheus* deſired to ſee Chriſt, & he ſaw
John 8.56. him and reioyced. Now is *Zacheus*, a Gentile, become the child of *Abraham*: and not only he, but his whole houſe alſo is become the houſe of *Abraham*; for when *Zacheus* is conuerted, his whole houſe is conuerted. As the Maſter is, ſuch are the ſeruants; if he be godly and religious, they proue godly and religious: if he be an Atheiſt, they proue Atheiſts likewiſe. Therefore keepe no company with the wicked, for it is moſt pernicious: but aſſociate thy ſelfe with thoſe that feare the Lord, that thou alſo
Pſal. 18. maiſt learne to feare the Lord: who for his mercy graunt that wee may with *Zacheus* be deſirous to ſee Chriſt, ioyfull to receiue Chriſt, liberall to releeue the members of Chriſt, and ready to make amends when we haue wronged any of our brethren, that ſo with *Zacheus* we may be heires of ſaluation, and the true ſonnes of *Abraham*, to raigne with Chriſt in heauen for euer, by the meanes and merits of him that dyed and roſe againe for vs. To whom with the Father and the holy Ghoſt be all glory.

Amen.

FINIS.

THE SWEET SONG
Of Old Father Simeon,
in two Sermons.

Luke 2. Verse 29. 30. 31. 32.

29. *Lord, now letteſt thou thy ſeruant depart in peace, according to thy word.*

30. *For mine eyes haue ſeene thy ſaluation.*

31. *Which thou haſt prepared before the face of all people.*

32. *A light to be reuealed to the Gentiles, and the glory of thy people Iſrael.*

THis is the ſweet Song of old Father *Simeon*, wherein is ſet forth the ioyfull and peaceable death of the righteous, after that they haue embraced Chriſt Ieſus, with heart and minde vnfainedly, as he did, ſeeing their death is to be the beginning of a better and more ioyfull and pleaſant life then the former.

But before wee proceede further in it, let vs heare a little of that which went before: The Euangeliſt ſaith, *Verſe 25.*

And behold, there was a man in Ieruſalem, whoſe name was Simeon: *this man was iuſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was vpon him. And a reuelation, &c.*

Simeon feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the
Prov.1.7. feare of the Lord is the beginning of wisedome, and this priuiledge hath God giuen to those that feare him, that they neede to feare nothing else.

And waited for the consolation of Israel.

Simeon also waited for the consolation of Israel, vntill hee had embraced in his armes him whom hee so long longed to see and feele. How many wayters bee there in the world? yet few wait as *Simeon* did: but some wait for Honours, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Money, some for a deare Yeere, and some for a golden Day, as they cal it: but *Simeon* waited and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glory of Israel; the saluation of all that with a faithfull and zealous affection & loue do wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already waited, neither embraced him as *Simeon* did.

And waited for the consolation of Israel.

Faith, in all afflictions, doth lift vp her head, waiting in assured hope, beyond all hopes; and seeing the clouds scattered ouer her head, yet shee is euer comfortable to her selfe, saying: Anon it will bee calme: and although all the friends in the world doe faile, yet it neuer sayleth nor fainteth, but euer keepeth promise in that which by the verity of the Spirit of God it assureth, vntill her ioy bee
Rom.9.6. fulfilled. *All are not Israelites that are borne of Israel. Simeon* was an Israelite indeede, for he waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

26. *And a reuelation was giuen him.*

If we wait as he did, the Spirit will assure vs, as it did him,

him, that we shall see God before we die: & they that long in faith to see the ioyes of heauen, the Spirit assureth and promiseth faithfully vnto them, that they shall see it.

27. *And hee came by the motion of the Spirit into the Temple.*

Simeon came into the Temple, at this time, by the prouidence of God. The worldlings wil call it chance, but the Euangelist would not chop that in, because it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came forth to wait on her fathers Cattell, when *Abrahams* seruant praied, and looked for her cõming, that he might take her for *Isaac* to marry withall. By this prouidence *Saul* was anointed King by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

Prou.16.13. Matth.10.35. Gen.24.14.15. 16.17.18.19. 1.Sam.9.20. & 10.1.

And he came by the motion of the Spirit.

The Deuill led Christ vnto the top of an high Mountayne, that hee might shew him the glory of the World, which deceiueth vnstable mindes: so would hee doe you, if you would bee led by such a guide: but I would not haue you to marke the vaine motions of such a spirit; which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship *Mammon*, and embrace the World, the same spirit will afterward leade you, nay, rather cast you downe from the top of all vnto Hel. Therefore, I beseech you, and heartily intreat you, that you would bee the seruants of God, and seruants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refraine, but all those good things, which you would, were done by you, and goe thither whither you would come; for all would come to heauen, but all will not goe to heauen. If you will all heare, I will teach you all; yea

I will

I will vndertake this: heare and marke my words, and you shall bee led by the power of the spirit to our Lord Iesus Christ. And I pray to the Lord, that I may neuer preach to the condemnation of any among you all, yea, I wish that euery one of you were more zealous and more godly then my selfe. But to whom shall I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the *Acts*, that they tooke vpon them to adiure euill spirits by the name of Iesus, whom *Paul* preached, to whom the euill spirits answered, saying: Iesus we know, and *Paul* we know, but who are yee? and those which had the euill spirits, ran vpon them and ouer-came them, so that they fled out of that house naked and wounded: and thus the Deuil preuailed against them at that time, because they sought to worke with an others instrument, and preuaile with an others weapon. If they would haue said, In the name of Iesus whom we preach, they might haue preuailed; but they thought it sufficient that *Paul* preached him, though they neuer professed him. And so we leane vpon anothers staffe, and thinke to be saued, because God saueth others. We shall be dealt withal as were those vagabond Iewes: for he will answere: such I know, and such I know; but who are yee? Therefore it behoueth vs all to pray vnto the Lord, that hee would furnish vs with weapons, to encounter against al the euil motions of the spirit of Sathan, that we may ouercome, & not be ouercome and put to flight, like those vagabond Iewes; but that we may haue oyle alwaies in our lamps burning, & alwaies armed with watchfulnesse against our enemy, lest Sathan steale vpon vs vnawares, in the darke, and leade vs to fulfill his lusts, and spoile vs, and strip vs, and leaue vs starke naked.

Acts 19. 1. 14. 15. 16.

27. *And hee came by the motion of the Spirit into the Temple, &c.*

If wee would thinke that his spirit doth leade vs into the Temple, we would marke very diligently the motions thereof

thereof when wee are there, whether it ſpeaketh to vs in our owne ſoules, by the mouth of the Miniſter of God, who is the Miniſter, not of the Letter, but of the Spirit and grace of God.

28. *And when the Parents brought in the Child Ieſus, to doe for him according to the cuſtome of the Law,*

28. *Then he tooke him in his armes.*

Happy *Simeon* embracing Chriſt, but not happy that he embraced him with his hands, but therefore happy, becauſe he embraced him in heart. Happy are they and bleſſed which ſee the things that ye ſee, & the eares that heare the things that ye heare, ſaith Chriſt; but curſed are wee, that hearing and ſeeing doe not repent: for we cannot be bleſſed by hearing and ſeeing onely, vnleſſe we heare and ſee with profit, ſo that we in heart embrace Chriſt. But we will obiect, that we are Iſraelites, and are circumciſed, and haue receiued the Sacrament of Chriſts bloud, that wee might be his people, and he our God: but this will not excuſe vs, nor make vs ſeeme any thing better in the ſight of God, but rather worſe, if we haue not ceaſed to embrace the world, to embrace vanities, and haue vnfainedly embraced the word of God, and alſo the Lord Ieſus Chriſt. For it is ſaid, that Chriſt came amongſt his owne, and his owne receiued him not: but therefore accurſed are ſo many of them as reiect their owne ſaluation, which being freely offered vnto them, will not ſtretch forth their hands to receiue it: that is, will not attēd with their eares to heare it, or at leaſt will not enlarge their hearts to embrace it.

Matth. 13. 16.

Ephes. 4. 20. 22. 23. 24.

Iohn 1. 11.

And praiſed.

If *Samuel* had heard the firſt time that God called him, then God needed not to call him the ſecond or third. If *Peter* had markt the crowing of the Cock at firſt time, as he did at the third, the Cock needed not to crow thrice.

Luke 12.

Now therefore, when you heare the ſame ſound againe, which you haue heard before, remember now that the Cock

Cock croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention: for if you attend and follow, Iustice shall be swallowed vp of Mercy.

Simeon praised God.

Simeon was thankefull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to giue thankes, then one is all. Vnthankefulnesse is the first Guest that sitteth at the Table; for some will not stick to say, that they neuer said Grace since they were children: but if they had said, they neuer had grace since they were children, I would rather beleeue them. Doe you not say, *Giue vs this day our daily bread?* If you doe, for shame say so no more, begge no more at Gods hands, vntill you be more thankefull for that you haue receiued. For, behold, the heauens frowne vpon you for your sinnes, and the earth denyeth her fruit, and is become barren, because of your vnthankefulnesse.

Leuit.26.16.

And praised God, and said, &c. Here *Simeon* prayed and praised God, yet but in few wordes, for God delighteth not in much babbling: hee prayed not like the Ethnicks, the Pharisies, or the Priests of *Baal*; but *Simeon* prayed with the heart like *Moses*, and was heard.

And said. He ioyfully praising God, spake, yea sweetly as it were sung it. Though you sing all *Dauids Psalmes* ouer, and haue not *Dauids* spirit, it profiteth nothing: and though *Dauid* was heard when hee sung them, yet you cannot be heard. Therefore let vs pray so, that our prayers may bee heard. But we cannot with the heart, and so that we may be heard pray, if wee turne away our eares from the Word: for so doing, whatsoeuer prayers wee make, they are abominable. Therefore let vs heare so, that hearing we may profit by it. Let vs not heare still so vnprofitably as we were wont to do: if we doe, it shall be required at our hands. Doe you thinke, you shall neuer be cal-

Pro.28.9.

led

led to account of that which I haue preached vnto you: And therefore as ſoone as ye are gone out of this place, all is ſhut vp, & all is forgotten; God is exempted from your mindes? Our Sauiour Chriſt ſaith, The word I ſpeak vnto you, ſhall iudge you at the laſt day. *Mary* is commended for that ſhee heard our Sauiour very diligently, laying vp his words in her heart, & *Iacob* was wiſer then all his children, in that hee remembred the dreame of *Ioſeph* vntill he ſaw it fulfilled. Thoſe that loue the Lord with an vnfained loue, do gladly heare his voice and become obedient. *My ſheep heare my voice*, ſaith Chriſt: & they that loue the Arke as *Dauid* did, will dance about the Arke as *Dauid* did, and that with ioy and gladnes. *Iſaac* was a good man, his name ſignified laughter, whereby was ſhewed what ioy and laughter there ſhould bee about Chriſt Ieſus, for hee was the figure, the truth was Chriſt himſelfe. The Virgin ſung when ſhee knew that ſhee ſhould beare him, the Angels ſung ioyfully when he was borne, and *Simeon* ſung when he was brought into the Temple.

Iohn 12.48. *Luke* 10.41. *Iohn* 10.17. 2.*Sam.*6.14. *Gen.*21. *Luke* 2.46. *Luke* 2.13.14.

If *Simeon* had not longed, and ſo waited for the conſolation, ſhould hee now haue had this ioy and exultation? he could not haue felt it; for as our deſire is, ſo is our ioy. And ſurely, therefore we receiue not ſound comfort, or feele ſmall ioy by the preaching of the Goſpell, becauſe we with longing wait not for it, we haue no liuely deſire of it, we hunger and thirſt not after it.

Lord, now letteſt thou thy ſeruant depart. *Simeon* waiting for the conſolation of Iſrael, longing to ſee the Sauiour, was like the Hart, panting for the water brooks, til he had beheld his beſt Beloued: but as ſoone as he had taken him in his armes, whom his ſoule deſired to ſee, hee ſo thirſted for death, that hee thenceforth thought of, ſought after, beſought God for nothing, but to leaue this life, & hence to depart: for he forthwith ſinging, prayed: *Now letteſt thou thy ſeruant depart.* But doe you (ſay ſome) commend

mend him herein? did hee well? May not any man desire death? may not the fastned ship in a strange Land desire to bee loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, in freedome to liue amongst his sweet friends? Are wee not strangers here, and by vnpeaceable most deadly enemies, our owne Flesh, the World, & the Deuil, held prisoners in the chaines of sin, and manifold infirmities? and is not our home heauen, and the Saints and Angels, our most deare friends? No maruell then that *Simeon* here desireth to be
Phil.1.23. loosed, or let depart. And *Paul* professeth, he desireth to be dissolued or vnlooſed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not: it were vnreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessary duty to desire death. For is there till then in vs any perfect, yea, any pure obedience of God? Doth not sin as long as this life lasteth, dwel in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is taken in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine haue beene within againe: how much more should we be desirous to be settled in the true Paradise, in assurance neuer to be put from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerly seeth Christ, presently hee desireth to dye. For though his state be neuer so pleasant, though his life bee most delightfull, though hee excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceede all that euer were: yet at the sight of Christ hee euen reioyceth to forgoe all, the loue of the World falling away like the Mantle of *Elias*, when hee was rapt into heauen, and so cryeth with the Apostle, *I desire to be dissolued*; that hee

may

may bee with Christ. For Christ is light, and as soone as they see him, they see also themselues and the worlds false happinesse; his glory, and their shame and filthinesse: which maketh them wish for death, that they may cease to sinne against God, and perfectly please him, and enioy true happinesse with him: for all sinne is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Heman* the Ezrachite, *Psal.*88. 15. 16. 17. and *Ezekiah* that godly King, *Esay* 38. 10. 12. 13. 14. and that man after Gods owne heart, the sweet singer of Israel, *Dauid*, *Psal.*6. 4. & 30. 8. 9. so prayed, and taught others to pray against death? Why? Because they all were, and would haue others to bee in the feruent loue of God, both to dye, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not onely the Apostle *Paul*, but all these, and whatsoeuer are grounded in the faith of Christ, but especially all that haue strong hope to aduance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1. 23. and crusht on both sides, euen with two contrary desires: to be with Christ, which is best of all for themselues; and to continue amongst men, which is most needfull for them. So that this remayneth a manifest most necessary duty, and of all, that haue truely, as *Simeon*, beleeued in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselues.

*Psal.*6. 10. & 36. 10. & 88. 11. 12. 13. *Esay* 38. 11. 12. *Phil.* 1. 23. 24.

Yet, all that desire death, performe not a duty: for the wicked often desire to dye, but not duely: for, though they wish sometimes for it, and bee willing also to abide it: yet doe they not in heart desire it, because they thinke

it

it not a thing in the ordinance of God good, and that for them, but vtterly hate it, holding it an extreme euill. For they acknowledge, as the truth is, it will depriue them of all their delights which here they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, and yet endlesse paine, and torments intolerable, and yet vnspeakeable: For, the sentence of the vnchangeable God is already giuen; The fearefull, and vnbeleeuing, and the abominable, and Murtherers, and Whoore-mongers, and Sorcerers, and Idolaters, and Lyers, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death. And the iust Iudge shall say to all workers of iniquity: Goe yee accursed into hell fire, prepared for the Deuill and his Angels: hell fire, where the worme neuer dyeth, and the fire neuer goeth out. Wherupon, this the Prophet auoucheth, *There is no peace to the wicked, saith my God.* For in their strong hope they feele a stinging feare, their greatest confidence is not without trembling of conscience. Therefore, fearing the euent of death to be for them (as indeede it is) most horrible, they vtterly abhorre it, they detest it extremely. How then (say some) should they seeke death so eagerly? How should they murder themselues so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with feare of some supposed greater euill: The troubles of this world, the anguish of body, the horror of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to liue in vexation, then dying to try, whether they shall feele what they feare, euen deserued damnation: for they are neuer willing to die, but vnwilling to liue often, and so worke themselues endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they, when

Reuel.21.8.

Mat.9.43.44. 48.

Esay 57.

when they moſt voluntarily bereaue themſelues of life? not in loue of God, longing to pleaſe him, performing all ſeruice to him: but either in paine of body, or elſe anguiſh of minde, either raging that they cannot ſatisfie their luſts, or haue loſt outward things immoderately loued: or fearing if they dye, deſerued torments: if they liue, they ſhall either continue in felt horror, or loſe hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heauily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feede on the reſt of their fleſhly luſts, or impotent in their deſire of ſome falſe fondly conceiued good, hoping with dreadfull doubting, by death to better their ſtate, they chooſe rather to prooue the truth of Gods threats, and of the terrors of their trembling mindes, then in life to remayne any longer, rather abhorring life, then any way truly deſiring death. Therefore, in that *Simeon* duly deſired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that hee was *iuſt and feared God.*

For none but the truely religious, none but they that by faith are aſſured they are before God righteous, can rightly deſire death. For who would deſire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge ſoeuer they haue, cannot bee in better caſe dead, then they are now in liuing, though moſt miſerably payned: nay, they cannot bee without iuſt feare, when they forgoe this life, to feele for euer the ſecond death. But the faithfull hauing their conſciences quiet and alſo ioyfull in Chriſt, free from the feare of that death they haue deſerued, and aſſured by death to paſſe to that life which God to all faithfull hath promiſed, earneſtly wiſh to dye in feruent loue of God, and zeale of his glory, that ſo they may ceaſe from offending their good God, and neuer ceaſe magnifying

his mercy; shewing thereby that they are weary of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true Life, most fully glorifying God, and most perfectly pleasing him for euer: and therefore also they desire death, not shortning their life, but waiting his leasure and calling, thereby glorifying God, as in their liues they haue done, and sought to doe.

For man was not borne at his owne will, and therefore may not dye at his owne pleasure. Therefore they beg it of God, referring themselues euer to his good will, when, where, and how by death they shall glorifie him, still desiring it, but neuer wilfully procuring it.

If any obiect, that *Sampson* pluckt the house on his owne head, as well as on the Philistines, wee must vnderstand, that *Sampson* was a figure of Christ, and therefore as it were offring himselfe to God a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so many of Gods enemies. And because they wait the Lords leasure, they not onely wilfully murder not themselues, but are carefull also lest foolishly vnwittingly they hasten it. For all they are guilty of their owne bloud, that either by foole-hardy, rash, or vnwise behauing, or with surfets, drunkennesse, or any intemperate vsing of themselues, shorten their life. Yea, though they tender their liues neuer so deare, yet are they guilty, because they willingly vse the meanes that brings death.

Simeon had seene much in his many dayes, but when hee saw Christ, he was vnwilling to liue any longer to see more. His desire is accomplished, his long longing at length is satisfied, his feruent expectation with free ioy now fulfilled. It is enough, saith *Simeon*, that I haue seene my Sauiour: as *Iacob* said, *It is enough that my sonne Ioseph liueth.* How much more then should wee bee satisfied with this, and in all thankfulnesse rest in it, that we haue seene Christ, not as *Simeon*, in weakenesse and base-

Gen.45.28.

nesse,

neſſe, but victorious, moſt glorious, ouer Sin, Death, and Hell triumphing, and are more aſſured then *Iacob* was, that hee, not as *Ioſeph* vnder *Pharaoh* in Egypt, liueth, but in heauen with his Father in higheſt Maieſty, raigneth Lord ouer all, hauing all power both in Heauen and Earth? and moreouer, where he is, thither ſhall we come, and bee like him, and with him as fellow-heires raigne in the Kingdome of our Father for euer. *Iohn* 17.14. 1. *Iohn* 3.3. *Rom.* 8.18.

Simeon knew Chriſt as ſoone as hee ſaw him, and embraced him as ſoone as hee knew him, and enioyed him as ſoone as hee embraced him: ſo ſome know the Word of God as ſoone as they heare it, and beleeue it as ſoone as they know it, and feele the comfort of it as ſoone as they beleeue it. But others heare it as though they heard it not, like deafe Adders which ſtop their eares at the voyce of the Charmer. So *Pharaoh* would not heare the voyce of *Moſes*, nor *Baals* Prieſts the voyce of *Elias*: and others, though they know it, yet will not beleeue it, as if God were vntrue: ſo all malicious wretches that preferre the pleaſures of ſinne before the glory of God: and others, though they beleeue it, yet can they not either preſently, or when they will, feele the comfort of it, much leſſe the ioy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted ſoule. *Exod.* 5. &c. 1. *King.* 18.

The ſeede is not caſt all on a heape, but it is caſt abroad: therefore, where bee the fruits of the Spirit that you haue brought foorth? For the Spirit of God is not like a dead potion in the ſtomacke, which worketh not; neither can we haue this Spirit in vs, and feele it not. For if thou haſt it, it will leade thee as it did longing *Simeon* (as we haue hitherto ſeene) to the Temple, and when thou art there, it will leade thee to Chriſt, and when thou haſt receiued and embraced him, it will poſſeſſe thee with ioy, and ſo with thankefulneſſe and godly care to keepe him, and to intertayne him, and to be obedient vnto him: nay, alſo with a

longing to bee looſed hence, and euermore perfectly to pleaſe him. Therefore, beloued, iudge your ſelues, that yee be not iudged of the Lord.

Thy ſeruant.

The godly would not leaue this priuiledge for all the riches in the world, for that they are the ſeruants of God, fellowes to Princes and Angels, for wee ſerue him whom *Dauid*, *Salomon*, *Ezechias*, *Ioſias*, ſerued: yea, to whom a thouſand thouſands, *Dan.*7.10. euen innumerable Angels miniſter, *Heb.*12.22. euen him who is moſt bleſſed for euer. Euery Seruing-man beares the cogniſance of his Maſter vpon his ſleeue. What then will the Lord ſay, when he commeth and findeth vs marked with the badge of Sathan? Surely he will ſay, Giue vnto Sathan that which is Sathans. But all the houſes of Iſrael are ſprinkled with the bloud of the Lambe, and all mourners in Ieruſalem are marked, and all the choſen are ſealed with the ſeale of the liuing God.

*Exod.*12.22.23. *Ezech.*9.4.11. *Reuel.*10.7.3.5. 6.

Well was it ſaid, The poore receiue the Goſpell. The young men are more forward in the truth, and more zealous then the Aged, the Sonne then his Father, the Seruant then his Maſter. Once the younger brother ſtole away the bleſſing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then hee is now? When was he ſo hated and perſecuted as hee is now by *Eſau*? Yet, in the old time, men were more zealous in their age, then euer wee heare of them to bee in their youth; yea, they were zealous in the Lords buſineſſe.

Age hindred not *Noah* from building of the Arke, when God commanded him: age hindred not *Simeon* from reioycing and mirth, when he beheld and embraced the Lord Ieſus Chriſt. Then old *Simeon* embraced Chriſt, & he enioyed him with hearty ioy in zeale: but now where is old *Simeon*? There be but few of them to be ſeene comming

*Gen.*5.32. & 6. 22.

ming to the Temple to receiue Christ, but now yong men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Onesimus*, and the yong *Infants* beginne to speake againe. *Dan.1.8.* *1.Sam.2.3.* *1.Tim.4.12.* *Phil.10.* *Matth.21.15.*

The yong haue him, they are zealous, and I hope they will keepe him, though old men neglect him. Sathan, thou hast too much for nothing already.

In peace, &c.

Christ brings peace with him, not the peace of the world, but that peace which passeth all vnderstanding, *My peace I leaue with you, Ioh.14.27.* My peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace wee haue, wee haue by him, else it is not true peace. *Simeon* was iust, and feared God in his life, and therefore hee departed in peace: so marke the end of the iust, and follow their steps, and you shall then depart in peace, like the Lambe vpon the Crosse. *Psal.37.37.*

Faine would *Balaam* die the death of the righteous, but *Balaam* must then liue the life of the righteous: therefore all men looke to this. Happy are they that depart in peace, who when Death saith feare, & the Serpent saith despaire; they say by the spirit to the flesh, Crouch, and bid the Serpent flie, while Death openeth the prison doores. *Num.23.14.*

If the Papists would haue men to depart in peace, they would neuer say, that those which depart, goe to Purgatorie: for so by their owne saying, the worst part is behinde. For they affirme, that the payne thereof is farre grieuouser then any that in this life may be sustained. But againe, some say, this Purgatorie is in the earth neere to Hell, and so it is too farre from Heauen to be saued. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some, lastly doe say, that the euill spirits doe it. In this variety of most vncomfortable opinions, how is it possible hence to depart in

peace? But wee muſt vnderſtand it is a painted Sepulchre, made for the pampering of the liuing, not for the puniſhing or purifying of them that bee dead. For the Locuſts of Rome doe liue altogether by ſuch Trentals, and by ſuch Traditions; and this is the profitableſt dreame that euer any of them dreamed: but it is manifeſt by the word of God, that where the tree falleth, there it lyeth, and ſhall lye for euer. *Dives* and *Lazarus* are dead; and where they are, thither ſhall we all goe. Sathan hath many ſleights to deceiue vs, of which this is one of the greateſt, to bring vs from the word of God, to dreames and Traditions, and things inuented by the braines of mortall men, which haue not the Spirit of God in them.

Pro.30. Eccleſ.11.3. Luk.16.22.23.

According to thy Word.

All the ſeede falleth not into good ground: and therefore, though I haue ſhewed you it is vngodly, as being not according to the word, ſome thinke it but a ſmall matter to ſay for the dead, Lord, haue mercy vpon them, at leaſt they thinke it is a veniall ſin if it be a ſin. But let vs take heede how we make trifles of ſins, for there is no dallying with God, who is iealous as a conſuming fire, when his people make ſuch ſmall account of his words. Other demand, whether it be not better to ſay, God be with them, then the Deuill be with them? both which are naught, and to be eſchewed. And herein they aske this queſtion like a thiefe, who hauing robbed a man by the high-way, and being taken with it, and demanded why he did ſuch a villany, ſaith; Is it not better to rob him then to kill him? as though hee muſt needes doe one of them: then what a ſhameleſſe anſwere is this? for it is manifeſt, that of two euils none is to be choſen.

Heb.12.29.

Some will ſay, it is a teſtimony of our good will. To ſuch wee muſt reply, ſaying; ſo it is a teſtimony of your ignorance: and then after a little conference they will graunt, that indeede it doth not profit them. Then wee muſt

muſt reply and ſay, God hath made all things to profite vs, and hath commabded that nothing bee vſed vnprofitably, no not ſo much as a vaine word ſpeaking; ſaying, That for euery idle word wee muſt giue account at the day of iudgement. Then they reply againe, ſaying: If it doe them no good, it doth them no harme. But we muſt anſwer, It were good to beware leſt it do thy ſelfe harme. *Matth.12.36.*

Another ſort will reply and ſay, I pray God I neuer doe worſe. But to ſuch we muſt anſwere; I pray God you may doe better: and you ſhould firſt know whether you doe not harme, before you doe it. For indeede it muſt proceede of harme, being ſpoken in doubting without faith; for if you beleeued that they were laid vp in peace, whom you pray for, what neede you pray for them at all? But it ſhewes an vnbeleeuing heart, and we know that whatſoeuer is not of faith, is ſinne, and the Lord will ſay of them, Who hath required theſe things at your hands? You haue wrought vanities. Now therefore you will not leaue it, becauſe you vſed it: then wil you ſay alſo, We wil not leaue our Lying, nor Swearing, nor our Curſing, becauſe we haue vſed it. It will grieue me if I heare you vſe theſe ſpeeches hereafter, hauing no reaſon nor prooſe of Scripture to maintayne it by, or to be your warrant in it: therefore I charge you in the name of God, that you vſe them not; but rather when you heare this, or any other ſinne condemned, lay hands vpon it, and ſee that you put it to death without delay, according to the Law of God. *Rom.1.23.*

According to thy Word.

When Sathan hath thus poſſeſſed vs with this opinion, that in the ſeruice of God wee may neglect the Word of God, then profites and pleaſures guide vs in our profeſſion: but they that doe ſo profeſſe Religion and godlineſſe, can neuer haue any comfort by it all their liſe. For their owne hearts accuſe them for Hypocrites, becauſe they wait not for the conſolation of God, according to

his word: and whatsoeuer is not done according to that word, cannot be acceptable: and this word they care not for, neither haue it in estimation. When *Adam* seeth his nakednesse, the subtile Serpent can deceiue no longer, but before hee seeth his nakednesse, hee is euer deceiued, and led away with the multitude into innumerable errors. Some say, they shall be saued by good workes, and some by the Popes pardon, others say by Purgatorie, and these will haue a Masse sung for them as long as the world standeth, & all for one silly soule, thinking to be saued by it. And yet see their blindnes, for they seeme to thinke that their torment shall not cease as long as the world stãdeth: else why should they finde and hyre men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creede made very fauorable to the Clergy. Well, say that Ignorance is the Mother of Deuotion, for when the couetousnes of the Priests, and the ignorance of the people ioyned together, then they inuented Purgatorie, Masses, prayer for the dead, and then all their trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would neuer haue beene Papists. But when they cast a mist before the eyes of men, then the blinde fell into the ditch, which doth contayne so many grosse corruptions.

For mine eyes haue seene thy saluation.

For, &c. Because the holy Ghost by inspiration had declared vnto him, that hee should not dye, till hee had seene Iesus Christ, therefore the same Spirit led him to the Temple, and shewed that which it promised: and hauing seene the same, hee desired and wished to dye, and bee released from his earthly Prison, that hee might liue with God. As idle and euill wishes are vayne, because they are not according to faith, nor grounded vpon the word of God, so though we aske as cunningly as *Iacob*, and as earnestly as the sonnes of *Zebede*, yet if we aske

Gen.27.17.18. 19.20. &c. Mar.10.35.37. Iam.1.7.

not

not in faith according to knowledge, we cannot obtaine. But we ſhould aske ſo that we may receiue, that we may not returne empty. Therefore the ground whereon *Simeon* ſettled himſelfe to wiſh for death, was, that hee had receiued a promiſe of God, that he ſhould be deliuered from this miſerable life, when he had once ſeene the light of the Gentiles, the Chriſt: and now he had ſeene his Sauiour, and embraced the true Meſſias, which was promiſed by the Father, figured in the Law, ſpoken of by the Prophets, foretold by the Fathers, and pointed at by *Iohn Baptiſt*. For thus he reaſoneth; Now, that I ſee thy ſaluation according to thy word, and therefore the condition is now performed, let thy promiſe alſo bee fulfilled: *Now let thy ſeruant depart, &c. For mine eyes, &c.*

Mine eyes haue ſeene, &c.

Then we ſee that Chriſt was no Spirit, neither was his body a fantaſticall body; for if he were a Spirit, *Simeon* could not ſee him, and if his body were a fantaſticall body, then could not he haue embraced him. Therefore we ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſinne onely excepted. For hee ſometime wept, as at the death of *Lazarus*, and likewiſe ouer Ieruſalem. Sometime he thirſted, as at the Well where the woman of Samaria diſputed with him: and alſo ſometime ate, as at *Marthaes* houſe, as alſo among Publicans and ſinners, and in euery thing ſhewed himſelfe to be perfect man. *Iohn* 11. *Luke* 19. *Iohn* 4. *Luke* 10. *Luke* 5.

Haue ſeene, &c.

O Lord, ſaith he, I deſire now to be diſſolued and free from the bondage of ſinne, which ſo long hath inhabited in my mortall body, for now he is come, by whom thou haſt promiſed to free and ſet vs at liberty, hee is come, by whom thou haſt promiſed to breake the Serpents head, and hee is come that will heale our infirmities, and giue ſtrength againſt Sin and Sathan by faith, & peace towards

God,

God, through loue. And now, ſaith he, I haue embraced him, and thankfully doe receiue him. I beleeue, & am perſwaded, that this is the ſame Meſſias, whom the Father promiſed, & the Prophets fore-told, all Iſrael longed and expected for, who is the light of the Gentiles, the glory of Iſrael, and the God of the whole world. So they which loue the truth of God, and wait with deſire to bee filled with the knowledge thereof, ſuch ſhall not dye, vntill they haue their hearts deſire with contemplation thereof.

Acts 10. For as *Peter* was ſent to *Cornelius*, and *Philip* to the *Eu-*
Acts 8. *nuch*, ſo the Lord will ſtirre vp ſuch of his ſeruants, as may be fit inſtruments to miniſter the ſame vnto vs. *Iudas* indeede dyed before the time, and liued not to ſee Chriſt crucified: but the Diſciples which loued Ieſus, did ſee him dye like an vndefiled innocent Lambe, and that to their exceeding ioy and comfort, when they vnderſtood how that he ſuffered death for loue of them, and for their redemption. Now if Chriſt cannot hide him from ſuch as hunger after him through loue, then what ſhall we ſay of our Fathers, which liued in the time of ignorance, that longed to ſee his light, although they had a miſt caſt before their eyes? Surely, ſuch dyed not till they ſaw Chriſt, and embraced him in their hearts. And this is our iudgement concerning them, that dyed in the time of Popery. And likewiſe as concerning the reſt, which thought to be ſaued by Purgatory & Maſſes, after that they are dead, we ſay that they which ſleepe without oyle in their lamps, they dye ere they are aware of, and ere they wiſh for it,

Iudg. 16. like the Philiſtines which ſent for *Sampſon* to laugh and mocke at him, and to ſport themſelues, vpon whom the houſe fell and deſtroyed them all: or like the Egyptians,

Exod. 16. which thought that the waters had made paſſage for them as well as for the Iſraelites: both which dyed in and for their ſecurity, becauſe they were not watchfull, nor prepared againſt the Lord called them.

Haue

Haue ſeene thy ſaluation.

Seeing now hee is come for whom *Simeon* longed, what are the troubles that are paſt, and the ſorrowes that are come to an end? ſo when we haue our deſires accompliſhed, feeling the ſound comfort of the Goſpell, what ſhould we, how may we thinke, either on the length of time wherein we waited for them, or the tediouſneſſe, or alſo grieuouſneſſe of the troubles, whereby we haue obtayned them?

Haue ſeene thy ſaluation.

As *Moſes* dyed on the Mount, where he ſaw the land of Canaan: ſo the godly die in the ſight of God, and in the contemplation of his glory, like *Stephen*, who at the very inſtant of his death ſaw the heauens open, and Chriſt Ieſus ſitting at the right hand of his father, and like *Simeon* here which deſireth to be looſed, & no dout ſhortly died viewing ioyfully, and ſo thankfully beholding the Lord of life. *Deut.* 34. *Acts* 7.

Beloued, you are not ignorant that the great day of the Lord is neer at hand, and therefore they that haue not yet ſeene Chriſt, they that haue not yet embraced him, but ſtill ſleepe without oyle in their lamps, ſhall ſuddenly bee ouer-taken without the wedding garment, and ſhall be caſt into eternall torment for euer.

Haue ſeene, &c.

There be many ſights of Chriſt, all goe not vp to the Mount, as *Peter*, *Iames*, and *Iohn*, all ſee not his face with *Moſes*, all ſleepe not in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaſeth God, ſo hee ſheweth himſelfe vnto vs; and all that loue him, both ſee him and embrace him. *Matth.* 17. *Exod.* 33. *Iohn* 13. 2. *Cor.* 12. 2.

To ſome he ſhewes himſelfe as in a glaſſe, to ſome generally, to ſome particularly, ſome hee calleth early, and ſome hee calleth late, and there is no houre in the day, wherein hee calleth not ſome to goe labour in his Vineyard. *Matth.* 20.

yard. To some hee sheweth himselfe by Angels, and to other some by visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* wife saw but one, and yet one was enough. It is said that *Abraham* saw Christ his dayes; but we see him cleerer then *Abraham*, and cleerer then *Iohn*, if we beleeue in him as we should. Some see Christ, and not his saluation, and some see his saluation, and doe not embrace it. We see Christ, when we heare his word, and we embrace his saluation when we beleeue it, they see him that hear him, they embrace him that follow him. Here if they had heard mee, I would haue searched Ierusalem with Lamps, to see who sitteth in darkenes. But how can they beleeue the Word of God which heare it not? how can they embrace Christ which know him not? and all through ignorance, hauing not the meanes to see him, because their Leaders are either blinde guides, sleepy watchmen, or hyreling-sheepheards. And surely, it is a wofull case, when sheepheards goe to taske, and let their owne sheepe alone summer & winter. They sheare them, but neither summer nor winter doe they feede them. How should those people vnder their charge see Christ and his saluation, when they are so debard of wholesome food, & euen starued to death many thousands of their soules, because they haue not the foode that nourisheth the soule vnto saluation? and how many be there that are as old as *Simeon*, and yet haue not embraced Christ Iesus? yea, they know him not though they see him, neither doe they wait for his comming, because they haue no desire to embrace him, and therefore they defer that & put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and so they can haue no leasure in all their life to embrace him. But to such as doe seeke him, & wait for him with vnfained diligence, we say as the Angell said vnto the Woman at the Sepulchre, Feare not, you seeke the Lord Iesus. How is this world set

to

Gen. 18. *Gen.* 19. *Iudg.* 13.

Iohn 8.

Iohn 20.

to deceiue vs? We can finde leasure to do euil at any time, but we can finde no leasure in al our life long to do good, that we may at length enioy the true saluation.

I haue somwhat to say to you of this Parish: A dainty was prepared for you, and you let the strangers take it from you; you were required to a fast, and you did feast your selues; you were required to come & pray vnto the Lord, and to humble your selues in his sight, that hee may turne away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your shops were al open, and you were about your marchandize, forsaking God, and seeking to winne the vniust *Mammon*, and the vanities of the world.

Thy saluation.

He came not by Angels, or by Men, or by any other meanes, but onely from the alone and eternall God. Hee calleth him thy saluation, for his name was not giuen him by *Ioseph*, nor by *Mary*, but by the Angell of God; signifying that hee was come from heauen. The Father saw him when he was borne, the Spirit came vpon him when he was baptized, the Angels ministred vnto him in the wildernesse, his enemies subscribed vnto him vpon the Crosse, the Virgin trauailed, the Starre walked, the Wisemen came out of farre Countries to worship him. Then is not this *Iehouah* the mighty God, whose Birth is glorious, whose Life is famous, whose Death is meritorious? None can take vpon him the authority of God, but hee, on whose shoulders the Lord layeth it, being sent of God, and from God. Then we see that our Sauiour is the true Sauiour sent from God, for all Creatures beare witnesse vnto him, yea the very Deuils, with all the euill spirits, doe obey his voice, at whose name all knees shall bow. Hee came not to bring health, wealth, pleasures, or profites, for the which if he had, then multitudes of worldlings would haue followed him; but hee came

Matth. 1. *Luke* 1. *Luke* 3. *Luke* 14. *Matth.* 27. *Matth.* 2. *Mark.* 1. *Phil.* 2.

to

Matth.7. to bring Saluation, Righteousneſſe, Peace, Truth & Life, therefore few care for him. He came to ſaue ſinners, not
Luke 5. all ſinners, nor euery one that ſaith Lord, Lord, but hee came to ſaue penitent ſinners, which turne vnto God by
Iohn 17. their repentance. Therefore hee prayeth in *Iohn* for thoſe onely that were giuen vnto him. So ſoone as the ſeed is ſowne, the ſtones refuſe it, or the Sunne parcheth it, or the Thornes choke it: and what comfort hath the Lilly among Thornes? Therefore wiſdome taketh her vnto her
Pro.1. wings, and whiſpereth, ſaying, You ſhall ſeeke me before I come, you ſhall ſeeke me, but ſhall not finde mee, becauſe yee haue refuſed me when I offered my ſelfe to you.

Chriſt is their ſaluation that beleeue in him, and make much of him and thankefully receiue him. The godly he deliuereth from ſinne, but the wicked hee leaueth bound in the chaines of their iniquity, to be tormented of him which had tempted them thereunto, whoſe will they alwayes endeuoured to fulfill, and not the Lords; and hee
Dan.5. ſheweth them a hand vpon the wall writing their condemnation, & another catching them by the hairy ſcalp, which maketh al their ioynts to tremble, & their harts to deſpaire, & he ſaith vnto them; what doſt thou here without thy wedding garmẽt? How dareſt thou come to ſteale
Matth.20. the childrens bread? The Spirit of *Saul* worketh in him,
1.Sam.16. in his bed, & euery where, and he calleth for the Harpe of *Dauid* to comfort his heart which cannot bee comforted.
Matth.27. And this Spirit ſaith to *Iudas*; Thou haſt betrayed the Lord, and crucified him, therefore go and hang thy ſelfe: for euen at the preaching of ſaluation, the horrour of
Gen.4. damnation, the marke of *Cain*, ſticketh within thee whoſoeuer beleeueſt not in Gods ſaluation. But the godly heart goeth home, hauing embraced this ſaluation, chew-
Acts 5.41. ing the cud, and reioycing like the Apoſtles, which reioyced in that they were counted worthy to ſuffer for his
1.Reg.17. names ſake: and they ſay, O what a good banquet wee haue

haue had this day! what delicious dainties hath God feasted vs with! and so the Bee goeth loden to the hiue, and goeth longer in the strength thereof then *Elias* did.

Thy saluation.

The onely Sauiour is here called saluation it selfe: for if he were called a bare Sauiour only, then you might likely vnderstand by some other Sauiour; but here he is called saluation it selfe, to shew that there is no other. For there be more Sauiours, but no more salustions, as there be many wayes to death, and yet but one death. The brasen Serpent was a figure of Christ, that they which are stung by sinne, by fire, and by the Serpent which beguiled *Euah*, may make speede, because there is no remedy, but to come to Christ. *Numb.* 22. *Iohn* 3.

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by Merits, a saluation by Idols, as though Christ had leasst to doe in his owne office, for they haue other saluations to flee vnto: They will haue it, but they will buy it, and what will they giue for it? Why, they will fast so many dayes, goe so farre on Pilgrimage, hire Priests to say so many Masses, build so many Abbies, and giue so many summes of money to the Monks and Fryers. Therefore the Scripture goeth against them, and dishonors their shamelesnesse, who like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen, heape sinne vpon sinne, and euery houre, some one heresie or superstition groweth vp from this filthy roote. *Gen.* 11.

For, what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Sauiour, but only in him whom he embraced in his armes? For saluation is by the promise of God, and all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not money, therfore he gaue them back againe their money, and likewise. *Gal.* 3. 1. 18. *2. Cor.* 1. *Gen.* 42.

likewise hee gaue them that Corne that they would haue bought with it. I would wish them therefore to say as *Ioseph* brethren did, that they haue their corne for nothing, and their mony too: let them, I say, be content & reioyce, to say, that they haue mercy for nothing, and their workes too. For God cannot be wonne by mens works, because they profit not him, but themselues.

2. *Reg.* 5. There is no water can wash *Naaman*, but Iordan, no water can wash the leprosie of sinne, but the bloud of the *Exod.* 12. Lambe. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to bee his people: and by this the Deuill knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is *Iohn* 14. also called the Way, the Truth, and the Life: for that life which we haue, is but a sparke and shaddow of life, but he is the true and eternall life.

Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth, and the life, to leade vs thereunto: it is as possible for vs without Christ to bee iustified or glorified, as it is to bee wise without wisedome, righteous without righteousnesse, or saued without saluation. Therefore let vs not bee ashamed to take our water from the Fountayne, seeing Christ is the Fountayne of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the floud, no other ladder to ascend with into Heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to leade vs through the wildernesse.

But as the Riuer Siloa runneth through all the Land of *Ephes.* 4. Iudea, and watereth the whole Cuy of God: so Christ doth *2. Cor.* 15. shew himselfe all in all, and all-sufficient in mercy to saue *Rom.* 5. and blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs despaire? Shall Sathan? No,

for

for he hath ouercome Sathan. Shall Death? No, for hee hath ouercome death. Shall Hell? No, for he hath ouercome Hell. Shall the Law? No, for hee hath fulfilled the Law. Shall Wrath? No, for hee hath trodden the Wine-preſſe of his Fathers wrath. Therefore it was a ſweet ſaying of one at his death: *When mine iniquity is greater then thy mercy, O God, then will I feare and deſpaire.* *Eſay 63.*

Saluation is borne, therefore we were all in the ſtate of condemnation before: light is come, therefore we ſate al in darkneſſe before: glory is come, therefore we were all loden with ſhame before: life is come, to ſhew that wee were all dead in ſinne before. Life is come, and light, and ſaluation: life to the dead, light to the blinde, and ſaluation to the damned. For Chriſt is called ſaluation, to ſhew that without him, we are all damned fire-brands of Hell, heires of condemnation, and forſaken of God. To him that is ſicke, it is eaſie to be thankefull when he is whole: but when he is whole, it is harder to be thankefull then to be ſicke. I would faine be diſproued, that Niniueh might be ſaued, though *Ionah* would not.

Thy ſaluation.

This word ſaluation is a ſweet word, yea the ſweeteſt word in al the Scripture, and yet many deſpiſe this worthy Iewell, becauſe they know not what it is worth, like the Dawes, which would rather haue a Barly corne, then a Pearle or a Iewel, becauſe they know not the value therof.

O Lord, what is man, that thou art ſo mindfull of him! O man, what is God, that thou art ſo vnmindfull of him! If a friend had giuen vs any thing, we would haue thanked him heartily for it, but to him that hath giuen vs all things, we wil not giue ſo much as thanks. Now therefore let the Rock guſh out water againe, & let our ſtony hearts powre forth ſtreames of teares in vnfained repentance. Wee haue all called vpon you, but none regardeth vs, as though GOD were as *Baal*, and as though *Dines* felt no *Pſal. 8.*

paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarce a *Simeon* to embrace him, the Babe is here, but where is *Simeon*?

If God had not loued vs better then wee loued our selues, wee should haue perished long ere this, and yet wee embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. Wee are inuited to a banquet, he who calleth vs to it, is God. What is the banquet? Saluation. Who are the Guests? The Angels and the Saints. What is the fare? Ioy, Peace, Righteousnesse: this is the fare, and we inuite you euery one: yet who will come at our bidding? some for want of Faith, some for want of Loue, some for want of Knowledge, haue despised this holy Banquet; yet vnto this art thou called still, O soule, vnworthy to be beloued.

FINIS.

THE

THE SECOND SERMON OF THE SONG of old FATHER SIMEON.

Thy ſaluation, which thou haſt prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glory of thy people Iſrael.

THy *Saluation.* This word ſaluation is a ſweet word, and holds me to it like an Adamant; for when I thought to proceede, this word ſaid vnto me, Stay here, teach this and teach all; learne this, & learne all: for it is the pith of all the mercies of God toward his children.

Chriſt is called ſaluation, becauſe no man ſhould deſpaire, and becauſe it is impoſſible to bee ſaued without him, for ſaluation is onely in him. Chriſt can doe any thing but this, Hee cannot ſaue him that will not repent. He is called the ſaluation of God, becauſe he came not from men, not from Angels, nor by chance; but from God himſelfe; and therefore his Name was not giuen him after the manner of men, which was, that euery Father ſhould name his owne child; but ſo did not *Ioſeph*, for the Angell had giuen him direction for his Name.

Luke 1. *Luke* 1. *Matth.* 1. *Luke* 2. *Matth.* 2. *Luke* 3. *Marke* 1.

Luke 2.15. *Iohn* 11. *Matth.*27. The Virgin, the Oracles, the Babes, the Sheepheards, the Starre, the Wiſe-men, the voice of the Cryer, the Deuils, the Lepers, the Sick, the Dead, the Earth-quake, the Sunne, the Moone, and all the Creatures doe beare witneſſe vnto the Sonne of God, which is our ſaluation. He is called the ſaluation of God, becauſe he is ſaluation according to Gods owne minde. Hee came not to bring eaſe and liberty, but he came to bring the ſpirituall ſword, and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

I ſhewed you how many deſpiſed this Iewell, becauſe they know not what it is worth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God: theſe plants grow not on euery ground.

Who would be vnthankefull, if hee knew what the Lord giues, and what he forgiues? He giues the Sonne for the Baſtard, the Lord for the Seruant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the ſinnefull ſonnes of Men. Doe you not maruell how you can offend this Lord willingly, which hath done ſo much for you? Here I reproue vnthankefulneſſe, Security and Negligence, ſtriuing as it were to crucifie Chriſt againe, as the wicked Iewes did, *Matth.*27.25. who neuer proſpered ſince the time that they ſaid; His bloud bee vpon vs, and vpon our ſeede. They were not like *Simeon*, who as ſoone as hee ſaw him, embraced him, and reioyced over him. There is no ſhew of grace in them, which ſhew no liking of godlineſſe in themſelues or in others: for this is the firſt part of our Conuerſion, to loue them that loue God, and ſo wee are *Gen.*7. drawne to the Sonne. No man will build an Arke vntill *Gen.*42. the floud come, no man will ſeeke for Corne vntill the fa- *Gen.*19. mine come, and ſcarce *Lot* will bee gone out of Sodome before the time of execution of Gods wrath doe come vpon them.

Wee

Wee preach vnto you, and call vpon you, wee haue e-nen wearied our selues among you, wee haue reproued you for sinne, and wee must still reproue you vntill you amend: now therefore, if there bee any grace in you, if yee haue any knowledge, any feare of God in you, if you haue any goodnesse in you, if you haue any leasure to bee saued, turne backe now from doing euill, come out of Hell, and plucke your limbes out of the clawches of the Serpent: for verily wee haue not done so well in this City as the Niniuites did, for all the preaching and teaching wee haue had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath restored that which he hath taken by Extortion, Vsury, and wrong? Surely, they that haue done thus are Monsters, I cannot see him, he walkes inuisible and cannot be found. The heauens trembled at the death of Christ, the Sunne did hide his face, the Earth quaked, the veile of the Temple rent in sunder, the dead bodies rose out of their graues; and all this was to shew that the Prince of the world suffered violence, and that the Lord of life suffered death for the ransome of vs, & of all whosoeuer throughout the world doe beleeue the Gospell, and liue in obedience thereof; and withall, that hee suffering for sinfull and wretched Man, was a Conqueror ouer Hell and all euill, and hath ouercome Death. The Scribes were against him, the Pharisies were against him, the Rulers band them selues against him, the Atheists against him, and all the spitefull and enuious Iewes against him, whose birth was base, whose life was contemptible, and whose death was ignominious: but God was with him, & in him, by whose power he ouer-came them all, and so became the saluation of God.

Matth. 27. 45 51. 52. 53.

David being to encounter with *Goliah*, *Saul* tooke and put on him his owne Harnesse, but hee could not weare it, it was too heauy for his little body, therefore he tooke

1. *Sam.* 17.

tooke nothing but a staffe, and a few stones in a scrippe, and so *Dauid* slue the pride of the Philistines, and the feare of Israel. And euen thus the Lord set his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes and Bils, but with the Word and Spirit of God, with the which he hath ouercome, and through him we also haue the victory.

Which thou hast prepared before the face of all people, &c.

He speaks this, to the end that the eyes of all mankinde may be fixed vpon him, as the eyes of all Israel were fixed vpon the brasen Serpent in the wildernes, that when they be stinged with the sting of that fiery Serpent, which deceiued our forefathers, they may flye vnto him for helpe, lest they perish in their sinne, and their bloud bee on their owne heads.

Num. 21.

Which thou hast prepared.

Hee was prepared long agoe, as it doth most plainely appeare: for the Virgin which bare him, the place of his Birth, the poore Estate wherein he was, his Miracles, his Apostles, his Torments, his Crosse, his Death, his Resurrection and Ascension into heauen; al these were foreshewed and fore-told, long before they came to passe. Therefore some said, Who is this, that is so often spoken of by the Prophets? Who is this, that can doe many Miracles, that the Scribes and Pharisies cannot doe? that can raise the Dead, that can cease the Windes, that can calme the Waters: at whose suffering the Earth quaked, the Sunne hid his face, darkenes came ouer all: and being dead, rose againe by his owne power, and ascended into Heauen in the sight of a great multitude? How can it bee then, but it must be knowne *before the face of all people*, which was so manifest by Dreams, by Visions, by Oracles, by Power, by Authority, and euery thing? For there was nothing which had not a tongue to speake for God. Euery thing

Iohn 11.
Luke 8.
Matth. 27.
Iohn 10.
Marke 6.

was

was prepared for him before hee came to bee reuealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that we which come after him, might long for his second comming. He came not in the beginning, because that such a Prince as hee, should haue many Banners and Triumphs before him. He came not in the beginning, because the eyes of faith should not be dazeled in him, and lest they which should liue in the latter times, should forget him and his comming, which was so long before, euen as you forget that, which I haue said, as soone as you are gone hence. He came not in the beginning, because if he had come before Man had sinned, Man would haue acknowledged no neede of a Physicion; but when Man had sinned, and had felt the smart of sinne: for when they were cast out of Paradise, they ran vnto Christ, as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect Ioy, perfect peace, perfect Wisdome, perfect Righteousnesse, perfect Iustice, perfect Truth, signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he should come like some great Prince, with pompe and glory, which was a carnall conceit, for herein they were marueilously deceiued, his Father was but a poore Carpenter, and his Mother but a simple woman, and hee a silly Babe wrapt in clouts. Then, ought not we to reuerence our Lord, and to praise his Name, for that he became so humble for vs most vile wretches that are worthy of nothing? yet we see how cruelly they dealt with this blessed One, which came to saue them. Ignorance sate in the chaire, Deceit gaue the sentence, and Cruelty executed him with the most painefull and shamefull death of the Crosse. O, that your eyes doe not dazell, and your eares tingle, and your hearts marueile at this dealing of theirs, to our louing Sauiour,

which came to saue them that would, and specially in that now you see, that hee abased himselfe for our sakes, euen to the vtter most! O wonderfull thing to thinke of! If you would marke, I would make you in loue with him before I haue done with you. I say vnto all those that come hither to be edified, take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands, and eate your fill of the tree of life, and the Lord will goe home with you, embrace him and kisse him, intertaine him well, & he will dwel with you for euer. But you that come hither for fashion sake, either to see or to be seene, to finde faule with some-what, or to make an hypocriticall shew of godlinesse where there is none: I tell you, that confusion shall shake hands with you at the dore: marke it, & you shal see my words are true. Shew me what it is that is better then saluation. I would haue none of you to be damned, if I might preuent it, not so much as a peece of you to be giuen vnto Sathan: therefore I would I knew that stone that would kill *Goliah*, for I would strike it with my might into his temples. If you will, you may be saued, & the Lord will one day put those words into my mouth, that will touch your hearts. Therefore now arise, kisse and embrace the sweet Babe Iesus, and then afterward frame your selues to obey him, for then the Lord will knock at your hearts, and if you will let him in, hee will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew, that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the Soone, lest he be angry; and so they perish in his wrath like Sodome. Hee came in the middle age of the World, to shew that he was indifferent for the World to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euerie man, of what Nation or Countrie soeuer hee bee that

Psal. 2.

Acts 10.

feareth

feareth God and worketh righteouſneſſe, is accepted of him, and he will fulfill their ioyes through Chriſt, yet not when we will, but according to his owne good pleaſure, and when hee thinketh good. Therefore ſtay *Helias*, anon the Rauens will bring thee meat, and thou ſhalt haue enough. Anon *Moſes* will deliuer Iſrael. So ſalvation is alreadie prepared of God, and hath beene long ſince with fulneſſe of knowledge, and all excellent gifts, and he will giue them to vs when he ſeeth good. But we are like whining children, that will not ſtay vntill their milke bee cold, but would haue it though they bee ſcalded with it: ſo we would haue the knowledge of God and libertie, before wee know how to vſe it. VVe would know the high myſteries and deep counſels of God, before we know our ſelues: we would haue the liberty of the Goſpel, when we know no way how to vſe it but in ſecurity. But the Lord, he will wiſely giue vnto vs as it were our bellies full, when he ſeeth it good, and when he ſeeth vs ready for it, who knoweth our hearts better then we our ſelues. 1. *King.* 17. *Exod.* 14.

A light to be reuealed to the Gentiles: and the glory of thy people Iſrael.

You haue heard *Simeon* ſhewing the cauſe why the Sonne was ſent from the Father, why hee became Man, which raigned before in Paradiſe. What moued God to leaue his ioy and his bliſſe, and ſuffer more then all the world could ſuffer together? A great cauſe it is that would make a King leaue his Kingdome, and fall to beggery. A great and wonderfull cauſe it was, that made *Iehouah* to come downe from heauen to ſuffer miſery vpon the Earth. Two other cauſes *Simeon* ſheweth, why this Meſſias came from heauen. The firſt, that hee might enlighten the Gentiles, which ſate in darkeneſſe: and the ſecond, that he might be the glory of *Iſrael*, which gloried in their ſacrifices, and in their ceremonies, and ſo had no glory before hee came, but were like the Moone when the

Gen.29. the Sunne doth ſhine vpon it, or like *Rachel* which deſpiſed *Leah*, and became barren. And they deſpiſed the
Luke 15. Gentiles light; like that ſonne which was angry, becauſe
Matth.20. his loſt brother came home againe; or like thoſe Labourers which checked the Lord of the Vineyard, becauſe hee gaue vnto the other Labourers as much as hee gaue
Gen.29. vnto them. But the Gentiles are like *Leah*, who being deſpiſed became fruitfull. *Simeon* did reioyce in Chriſt, not onely for that he was the glory of *Iſrael*, but alſo for that he was the light of the Gentiles. Shal the head be ſorrowfull becauſe the hand is well? Nay, rather the hand ſhould bee glad, becauſe the head is well, and the head, becauſe the hand is well. The father ſhould be glad, becauſe his ſon is ſtronger then himſelfe, the mother ſhould be glad, becauſe her daughter is wiſer then her ſelfe, the brother ſhould be glad, becauſe his brother is richer then himſelfe: the Miſtris ſhould reioyce, becauſe her maide is better huſwiſe then her ſelfe. But we enuy our Brethren & Neighbours, becauſe they are better then we, and becauſe God hath bleſt them with temporall or ſpirituall things abouevs; if we ſee they haue learning, then we enuy them for their learning: if he haue more gifts, we enuy him for his gifts, if hee haue more knowledge, wee enuy him for his knowledge, if hee haue more zeale, we enuy him for his zeale; if he haue more riches, we enuy him for his riches; and how can wee reioyce, when euery bodies good is our euill, and euery bodies ioy is our ſorrow? But fixe your eyes vpon Chriſt alone, and hee will fulfill your ioy,
Gen.19. if you looke not backe to Sodome like *Lots* wife: if you loue ioy and gladneſſe, Chriſt is ioy and gladneſſe: if you loue comfort, why, Chriſt is the comforter of all that beare his Croſſe: if you loue life, Chriſt is eternall life: if you loue peace, Chriſt is peace: if you loue riches, Chriſt is full of heauenly riches, and full of liberality, to beſtow them vpon all ſuch as loue God: ſo Chriſt is all

in

in all vnto the godly, and they haue more ioy in Christ alwayes, and in all things, then the richeſt and moſt glorious, and ſumptuous Prince in the world; then *Salomon* himſelfe had in worldly riches, honours, pleaſures, ioy, eaſe, or felicity. For the wicked which put their truſt in riches, and make them gods of gold and money, of eaſe and pleaſures, though they doe all that they can to fulfill their luſts, and take neuer ſo much pleaſure, and be neuer ſo merry, yet they can haue no true ioy, nor peace of conſcience; for all the peace, the mirth, and ſport they haue, is but deceit, all falſe, and indurable like the graſſe, greene in the morning, and withered ere night. But when the Lord doth knock at their hearts, and ſtrike them with a feeling of their horrible tranſgreſſions, as no doubt hee will, then they are all in a maze, and they can haue no ioy, no peace, no reſt; but they may ſay, In laughter my ſoule is ſorrowfull, in eaſe my ſoule hath trouble, in mirth mone, in riches pouerty, in glory ſhame, in life my ſoule is euen dead, in plenty my ſoule wanteth all things, wherein it ſhould reioyce, it is deſtitute of all comfort, and poſſeſſed with all ſlauiſh feares; like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forſaken him. Likewiſe *Saul*, when God had forſaken him, he had no ioy of his Kingdome, nor of all his riches: and then who had more ioy, *Saul* the King, or *Dauid* the Subiect? So then we ſee, that perfect ioy can be had in nothing but in God, and in Ieſus Chriſt. Wherefore, as by the ſtreame you may be led to the Fountayne, euen ſo let the ioy and peace of this life ſerue to leade vs to God, who is perfect ioy and peace, and there reſt like the wiſe men which were guided by the ſtarre, to come to the true Sonne of grace, Ieſus Chriſt, when he was borne: and if we reſt not in him when we haue found him, there is no reſt for vs, we ſhall be like the reſtleſſe Doue, which fluttred about, and found no reſt any way, till ſhe returned

Eſa. 58. & 57.

Gen. 4.

1. *Sam.* 16.

to

to the Arke: but wee ſeeme as though wee ſought him and found him, when as we doe but play the Hypocrites. *Salomon* ſaith, that the wayes of the Whore are proſperity and welfare, for ſhe euer putteth on a Vizard, that ſhe might not be knowne to bee ſo vile as ſhee is: vnder the colour of goodneſſe, euil is alwayes lurking.

Therefore alſo is Chriſt called the light, becauſe wee ſhould leaue our fooliſhneſſe, ſeeing light is come, and that wee ſhould forſake all our lights which are but darkeneſſe, and cleaue vnto his light, which is the true light indeede.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, & they receiued him with thankfulnes, of whom there was no hope of goodnes left. Who would ſuppoſe that the barren Woman ſhould become fruitfull, or the prodigall ſonne returne home againe? It is like as if an Owle ſhould be conuerted to ſee light, or as if the ſtreame would returne into the Fountayne, or as if an old man ſhould become yong againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed: the Iewes muſt firſt reiect him, before the Gentiles receiue him: and when the Iewes did oppreſſe him, condemne him, and crucifie him, then were his armes ſpred vnto the whole world. When the gueſts would not come, then hee ſendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foot, and that which will come, ſhall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare *Salomons* wiſdome, and the wiſemen came from the Eaſt to ſee Ieſus Chriſt: but wee may ſay, the Lord was here in the Temple, and I was in my ſhop, Selling and Buying, Lying, Deceiuing, and Swearing. Well, when hee comes backe againe, I will be better acquainted with him; and ſo wee eſteeme not of his preſence in any reuerent ſort.

Luke 14.23.

*Matth.*12.

The

The Shunamite ſaid: Let vs build a Chamber for the man of God: then wee ſhould build an houſe. *Zacheus* climbed vp into a tree to ſee our Sauiour, and the Lord ſeeing his diligence, called him, *Zacheus*, come downe, for I will dine at thy houſe this day: and that was a ioyfull day with *Zacheus*, for then ſaluation came into his houſe, and vpon all his family: he gaue the Lord a feaſt, and the Lord made him a farre better feaſt of peace, a feaſt of ioy, a feaſt of heauenly things, and ſo for his zeale and endeuour to ſee Chriſt bodily, he ſhewed himſelfe vnto him ſpiritually, euen to his hearts deſire. 2. *Reg.* 4. 10. *Luke* 19.

To be reuealed.

Haue an eye to the future tenſe: that which is not, ſhall be. As for example, *Salomon* was wiſe, but he is fooliſh; *Sampſon* was ſtrong, but hee is weake; *Iudas* was a Preacher, but he is a Traitor; *Paul* was a Perſecuter, but he is a Preacher; *Peter* was a denyer of Chriſt, but now he is a bold Profeſſor of Chriſt; *Moyſes* was learned in the wiſedome of the Egyptians, but now he is learned in the wiſedome of God, by which the wiſedome of the Egyptians is made but meere fooliſhneſſe in the ſight of God. Others, as Heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted very wiſe men in the ſight of the world, yea they wrote ſo many books ful of wiſdome, and alſo adorned with notable ſentences & witty ſayings, that one would thinke al wiſdom were buried with them, ſo famous were they, and ſo full of earthly vnderſtanding, teaching manners, counſels and policies: yet, for my part, I haue neither ſeene nor heard of any ſuch, being wiſe in worldly things, & without the wiſdome of God, but that they haue cõmitted ſome notorious fooliſhnes in ſight of all men, like *Achitophel*, of whom we reade, that he was ſo wiſe a Counſeiler, that his counſell was like as one had aſked counſell at the Oracle of God; and yet ſee the end of him, hee hanged himſelfe, and all for the want of the know- 1. *Kin.* 3. 12. 11. *Iud.* 13. & 15. & 16. *Luke* 6. *Acts* 1. *Acts* 9. *Matth.* 16. *Acts* 4. *Acts* 7. *Acts* 7. 2. *Sam.* 16. 23. 2. *Sam.* 17. 23.

knowledge of God. It had been better therefore for him to haue had more wisedome and lesse wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, haue either poysoned, burned, or drowned themselues: and so wee see that the end of the worldly wisedome is meere
1.*Cor*.1.20. foolishnesse, and the foolish haue more peace then the wise: for their wisedome, without the feare of God,
2.*Sam*.5. doth them no more good then the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisedome consist in eloquence of words, in profundity of wit, to gaine craftily, and spend warily, to inuent Lawes, to expound Riddles, and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wisedome is but vexation of the spirit; for all these without the feare of God, doe vs no more good then their wit did these Philosophers, which notwithstanding sate in darkenesse. And I am afraid, though Christ brought light vnto the Gentiles, yet it may be said, that the Gentiles sit in darkenesse still, sauing a few Leuites scattered vpon the Mountaines, for whose sake Sodome is spared. And because those had not the know-
2.*King*.17.30. ledge of God, therefore they worshipped *Mars* and
Iudg.16.23. *Cupid*, *Sunne* and *Moone*, *Beasts* and *Serpents*: so the Philis-
Act.19.33. tines worshipped *Dagon*, the Ephesians worshipped
2.*King*.19.37. *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a
Exod.32.46. *Calfe*, *Ahaziah* worshipped *Beelzebub*, the Moabites
2.*King*.1.2. worshipped *Chamos*, the Samaritanes did worship vnto
1.*King*.22.13. *Baal*; so the truth to such seemeth falshood, and error see-
1.*King*.16.32. meth truth. As for example, that the world should bee made of nothing, that the Word became flesh, that God and Man was ioyned together in one person, that one man may be righteous in the righteousnesse of another, which is Christ, and that the dead shall rise againe: these seemed foolishnesse vnto the Gentiles, neither could they beleeue

them.

them. No more can ſome Gentiles amongſt vs at this day, which are but naturall men, therefore they do not beleeue them; for when they profeſſed themſelues to be wiſe, they became fooles, ſaith the holy Ghoſt. So then we ſee now what Chriſt hath done for vs, he hath bound that Serpent, which hath ſowne all the Tares, ſo that the Deuil is faine, for want of better lodging, to enter into Swine. *Rom.* 1. 22.

Heretofore, whereas one followed GOD, a thouſand followed *Baal*; But now Kings and Princes lift vp their heads, deſiring Chriſt to raigne with them and in them. Heretofore wee made our ſelues like the wounded Man, we were ſpoyled, wee were ſtript naked, and we were bathed in our bloud, being full of wounds: but now Chriſt hath furniſhed vs, hee hath waſhed vs, hee hath clothed vs, and wee are now become true Iſraelites: vs, which were the vile and wilde Oliues, hee hath grafted vpon the true Oliue, and planted vs in a fruitfull ſoile. And what cauſe can we ſhew for this, but onely mercy? For heretofore wee were called fooliſh, but the Lord hath made vs wiſe, according to the wiſedome of God, in theſe dayes by his Spirit: but if yee deſerue to bee called the fooliſh Nation againe, then yee are moſt vnhappy and moſt curſed. So now we haue heard, that the Lord doth reueale his counſell vnto his Prophets, and how the glory of Iſrael is now reuealed to bee the light of the Gentiles. And you haue the cauſe why: becauſe the Iewes reiected their owne ſaluation. You haue heard that the cauſe was onely his mercy and his loue, becauſe mercy cannot containe it ſelfe within Ieruſalem. *Deut.* 31.

A light to bee reuealed to the Gentiles, and the glory of thy people Iſrael.

You haue heard why Chriſt is called light, why hee is called the light of the Gentiles, why the Lord did change a curſe into bleſſing, and why the Gentiles did change darkenes for light, and a thouſand gods for one true God.

Then

Then the Gentiles receiued more grace then they desired, for the Lord came vncalled vnto their houses, and made a feast vnto them in their owne houses. The light of the Gentiles is our light, your light and my light: Christ is our grace, your grace, and my grace: and Christ is our saluation, your saluation, and my saluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles, was better then to the Iewes.

He came into the world, when the world did abound in all wickednesse, and saued vs when wee most deserued wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring saluation, to redeeme our lost soules, euen (as it were) against our wils: so that now we would not be, as we were, for a thousand worlds.

The blindnesse of the Iewes was, and is wonderfull, who heard of their reiection, and of our conuersion, and yet vnderstood it not, neither sought to preuent Gods wrath in reiecting of them. Therefore the Rocke, which should haue saued them, shiuered them in peeces: wherein was shewed their wonderfull blockishnesse, hauing it so often fore-told by their Prophets, figured in their Law, shaddowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Euery thing that cõmeth to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Prouinces; these are all fore-told in the Scriptures, and yet none doe vnderstand it, sauing a few chosen ones whom God loueth: For, the comming of Antichrist, the ouerthrow of Kingdomes, the darknesse of Popery, the light of the Gospell, the conuersion of the Gentiles, and the reiecting of the Iewes: all these are set downe in the Scriptures, and yet wee cannot vnderstand it, though wee heare it day by day, because wee doe not giue our mindes to vnderstanding.

Such hearers shall stand in a maze, before the righte-

ous

ous and terrible Throne of God: the dead shall rise, the trumpe shal blow, and all the world shal be in an vproare, and they shall stand quaking, when their hearing without profiting shal be laid to their charge, and they shall say; O wee haue knowne no such thing: but surely if the Iewes could come out of hell, they would admonish vs to take better heed how we heare: for we heare as though wee did not heare at all, our minds are otherwise occupied. Now when wee see any thing come to passe as it is foretold in the Scriptures, then we must say as Christ did, This prophecie is fulfilled; for all things that are written, are come to *Scriptum est, & factum est*, that is, as sure as it is written, so surely doth it come to passe. It prophecieth nothing, but that which truly is fulfilled in due time; and the more often it speakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewell that is beset with pearle, so is our calling adorned with Scriptures, for so doth God tender our calling, which is often in his mouth, and wee so often in his remembrance, that he speaketh of vs in euery booke throughout the whole Scriptures; like a kind spouse, whose loue lying a strange country, and hee delighteth himselfe with thoughts and meditations of her: so he did long vntill the Gentiles were come to him againe, like the prodigall childe, whose Father did long till he had embraced him. When shall my prodigall sonne come home againe, saith he? I will put my best garment on his backe, and my gold ring on his finger, and his fare shall be the daintiest morsell. And thus God longeth for our saluation, and hee knocketh at our doores; Is faith heere? is loue heere? is one called the feare of God in this place? *Luke 15.*

And as loue maketh louers sometime to speake plainly and familiarly one to another, sometime by darke speeches and riddles, sometime by letters, sometime by dumbe shewes and signes, and sometime to hide them-

selues one from another: So our God speaketh some time plainely to his Church, sometime darkely and mystically, sometime hee turneth his face from his Church and deare Spouse, as though he would not speake vnto her for loue, as appeareth in the booke of the Canticles. Of the casting off of the Iewes, and calling in of the Gentiles; the first type or figure was *Cain* and *Abel*: *Cain* was the eldest sonne of *Adam*, and *Abel* the younger, yet God loued *Abel*, and accepted his sacrifice: but God reiected *Cain* for his wickednesse, and he became a reprobate. Euen so doth God, he reiecteth the Iewes, which were the eldest sonne, the true Oliue, and the naturall seede, and Gods deare children, if they had continued in obedience; and he taketh vs being but the youngest son, the wild Oliue, the seede of the wicked, and maketh vs children by adoption vnto him, onely of his mercy without any other cause.

Gen.9. *Gen.*5.1.2.9. 24.10.21. & 11.10. *Genes.*9.27. *Iohn* 10.16.

The second example was *Sem* and *Iaphet*, both which were *Noahs* sonnes: *Sem* was the second sonne, and *Iaphet* the first, and of this *Iaphet* came the Gentiles: of him said *Noah*; *God perswade Iaphet, that he may dwell in the tents of Sem*: that is, that they may be vnited together, as we see it is come to passe. Other sheep I haue (saith Christ) which are not of this fold, them also will I bring, and they shall heare my voice, & there shall be one sheepfold, & one shepheard.

*Genes.*21.

The third type or figure was *Ismael* and *Isaac*, both the sonnes of *Abraham*: *Ismael* was the eldest, *Isaac* the younger, yet *Isaac* was chosen of God, and enioyed the promise, and *Ismael* his eldest brother, a mocker of *Isaac*, was put away, the Lord was not with him.

*Genes.*2.

*Genes.*25.

The fourth type or figure was *Iacob* and *Esau*, both sonnes of *Isaac*: *Esau* was the elder brother, and *Iacob* the younger, yet God loued *Iacob*, and hated *Esau*, because *Esau* contemned his birthright, and sold it to *Iacob* for a messe of porrage; and therefore *Iacob* stole the blessing

sing from him: so God blessed *Iacob*, but cursed *Esau*: whereby he shewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their blessing, and hath giuen it vnto vs.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*: *Leah* was the elder, but bleare or squint-eyed *Rachel* the younger, beautifull and faire, 17. Therefore *Rachel* was beloued of *Iacob*, and *Leah* despised, 18. Yet *Leah* was first married, 23. And also made fruitful, 31. but *Rachel* also was after married, 28. and more beloued, 30. and hauing enuied her sisters fruitfulnes, 30. 1 and repented, God remembred her, and made her fruitful. So Christ first married the Iewes, and made them glorious; but when they despised their glory, he married with the Gentiles, and they enuying their happinesse; of barren in all goodnesse, became fruitfull in true holinesse. *Genes.* 29. 16.

The sixth figure was *Manasses* and *Ephraim*, the two sonnes of *Ioseph*: *Manasses* was the eldest, and *Ephraim* was the youngest. Both of them *Ioseph* hauing brought to *Iacob* his Father, that he might blesse them, he tooke *Manasses*, and put him towards *Iacobs* right hand, that hee might blesse him first and more plentifully, and hee tooke *Ephraim* and put him towards *Iacobs* left hand: but *Iacob* stretched out his right hand, and laid it vpon *Ephraims* head which was the younger, and his left hand vpon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them. Thus the Lord blessed vs, when there was no hope left for vs.

The seuenth figure was *Rahab*, a Harlot in Iericho, who was a Gentile, yet her heart was touched so, that she receiued and entertained the Spies that *Iosue* sent, and in time of danger hid them, that they should take no harme: signifying thereby, that the Gentiles should receiue and embrace the Israelites and Messengers of the Gospell, and keepe them as safely, and defend them *Iosua* 2.

as diligently, as *Rahab* did the spies of Israel.

Ruth 4. The eighth figure was *Ruth* a Moabite: of her *Christ Iesus* vouchsafed to come as concerning the flesh, to shew that he came not only of the Iewes, and for the Iewes, but also of, and for the Gentiles, which were the lost sheepe, vnhoped for, being strangers from the couenant.

Iudg. 14. The ninth figure was Sampson, who being a Iew, would needs marrie with a Gentile; signifying, that *Christ Iesus* would also marrie with the Gentiles, as he did with the Iewes.

1. *King.* 11. The tenth figure was *Salomon*, who married *Pharaohs* daughter, which was an Egyptian and Gentile; signifying thereby, that Christ would take him a Spouse among the Gentiles to marry with himselfe, as *Dauid* in the *Psalm.* 45. Psalmes declareth.

2. *King.* 5. The eleuenth figure was *Naaman* the Syrian, whose leprosie is turned vpon *Gehezi*, the leprosie of an Heathen and ignorant man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet: signifying that our leprosie of sinne and ignorance should bee turned from vs vpon the Iewes, who had the knowledge of the Law of God, but esteemed it not, but were vnthankfull for it. Many like examples there are in the new Testament. For like as the Cherubins, though seuered in sunder, yet looked one towards another, and both vpon the Mercy-seate: so the old Testament and the new looke one towards another, and yet point at one and the same thing.

Matth. 2. The first Type or figure in the new Testament, was the Wise-men, which were the first fruits of the Gentiles, and came from the East, being guided by a Starre: signifying thereby, the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to embrace *Christ Iesus* with ioy.

Matth. 2. The second type or figure was Christ his going into

Egypt, ſignifying thereby, that hee ſhould goe from the Iewes to the Gentiles, becauſe the Iewes refuſed him, through vnbeliefe, abundance of wickedneſſe, and want of reformation: ſo wee ſee that nothing can driue away Chriſt but ſinne.

The third type was, Chriſt whipping the Iewes out of the Temple, ſhewing thereby, that the Iewes ſhould bee whipped, or caſt out of the ſpirituall Temple; and the Gentiles ſhould occupy it. This (beloued) belongeth vnto vs, to whom the Lord ſo wonderfully hath made his light to ſhine. *Mat.* 21. 12.

The fourth figure is, the parable of the Vineyard, that was taken from them that poſſeſſed it, and giuen to them that ſhould bring forth the fruits thereof, and yeeld better increaſe vnto the Lord of the Vineyard. *Mat.* 21. 33.

The fift figure was, the Parable of the two Sonnes, that were bidden to goe and worke in their Fathers Vineyard, of whom the firſt ſaid, he would, and did not: the ſecond ſaid, he would not, and did repent, and went to labour in the Vineyard: the firſt ſignified the Iewes which made many vowes, with ſuch a ſhew of godlineſſe, which was but hypocriſie, whom the Lord reiected and caſt off, and ſaid, that the Publicans and ſinners ſhould ſtand in iudgement to condemne the greateſt of them. *Mat.* 21. 28.

The ſixt figure was, the feaſt that the Lord made vnto the diſobedient Gueſts, whom the Lord inuited to his banquet, which was onely ordayned for them, and who promiſed to come vnto it, and yet refuſed and would not come, but alleaged ſlight excuſes, taken from their loue of earthly and tranſitory things aboue God. Therefore the Lord ſent into the high-wayes, to cal and compel the Gentiles to come, which came, though ſome left their wedding garments behinde them. *Mat.* 22. 2.

The ſeuenth type or figure was, the viſion of *Peter* in Ioppa, when hee was on the top of the houſe, where hee *Act.* 10.

ſaw the veſſell come downe, that had in it all manner of foure-footed beaſts of the earth, and wilde beaſts, and fowles of the ayre, and creeping things, where alſo the voyce ſaid vnto him, *Ariſe, Peter, kill and eate*, wherein the Lord ſhewed vnto him, that he ſhould count no man vncleane, although the Gentiles thē were counted vncleane, as were the vncleane beaſts ſet downe in the Law of God; therefore when *Peter* was ſent to *Cornelius* houſe, he ſaid, *Of a truth, I perceiue that God hath no reſpect of perſons, but in euery Nation he that feareth God, and worketh righteouſneſſe, is accepted of him.*

Verſe 34.

Many other examples of our calling, as the ſtrayed ſheepe, the loſt groat, the prodigall ſonne, and Chriſt eating with Publicans and ſinners, which when we read, we ſhould caſt our figure, and ſay, Of whom is this ſpoken? of the Gentiles? then is it of me, for I am a Gentile. But am I conuerted? if I be not, then haue I not fulfilled this prophecy: therefore let vs ſtriue to doe well, and to mortifie and ſubdue ſinne which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdome of heauen.

Luke 15.
Luke 5.

Now all theſe prophecies are fulfilled, the blind ſee, the lame goe, the dumbe ſpeake, the deafe heare, the maimed work, the dead are quickned, the Lepers are cleanſed, and the poore receiue the Goſpel. Therfore who wil deſpaire, and ſay, Light is not reuealed vnto me, when as he ſeeth it to be reuealed vnto whole nations? And ſo ſolemne is our calling, as that in ſo many places of the Scripture it is foretold, whereby we ſee how deerely the Lord tendreth our ſaluation, like as a kind ſpouſe which was longed for, while ſhe was in a ſtrange countrey, for Chriſt longed for the Gentiles, till they came home againe vnto him. Therfore let vs now conſider what he giueth vs, namely righteouſneſſe and ſaluation: firſt righteouſnes, then ſaluation: firſt repentance, and then forgiueneſſe of ſinnes, the

Sunne

Sunne of the Gospell, lest wee should see heauen in hell, and light in darknesse, and ioy in anguishes. Let vs not contemne our light, or grow careless of it: let vs not build with one hand, and ouerthrow with the other by prophanenes; like those men, which while they surfetted at their gluttonous tables called vpon God for health. Christ is not receiued with the left hand: if the Father offering a gift, doe seee the Sonne stretch forth his left hand, he wil withdraw his gift from him. I say, let vs not contemne our light, as the Iewes contemned their glory.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent reuelation, that great and mighty Kings haue earnestly desired to see, and Princes haue laid downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and go to the banquet, vnto which a thousand messengers haue inuited vs, and alleage none excuses: say not, *I haue married a wife, I haue bought Oxen, I goe to see a Farme, &c. and therefore I cannot come*, neither will I come. Well, doe so, if that yee will needs: but remember that thou wast inuited, and therefore the blessing shall be giuen to another: and *Esau* shall weepe for the blessing, but shall not haue it. *Matth.* 13. *Matth.* 22. *Heb.* 12.

But giue mee a reason, I pray thee, why thou wilt bee called the seruant of God, which dost not serue him, or the child of God, which dost not loue him; or the disciple of Christ, which dost not learne of him: yet his raine falleth vpon all, iust and vniust, and he giueth thee all things for nothing: The Sunne doth giue his light for nothing, the deaw doth giue his moisture for nothing, the riuers doe giue their waters for nothing; and the earth doth giue her fruit for nothing.

What shall wee doe then when the Sunne shineth? Wee must not doe as wee doe in the darke, for then men ought to betake them to their labour. Learne of the sa- *Rom.* 13. *Ephes.* 5.

uage

uage beaſts; who as ſoone as the day ſpringe, betake them to their trauell, and euery bird welcommeth it with many a ſweet ſong. Chriſt is light, and this light is come; therefore he that ſeeth not now, is blind. Are not they then blind which yet ſee not, that praier for the dead is vaine, needleſſe, and bootleſſe? But thicke darkneſſe needes a mighty light to chaſe it away. So that he which beginneth to root out ſome error or ſuperſtition, at the firſt ſhall haue much adoe: for cuſtome and naturall corruption are the firſt cauſers of hereſie, and ſhall cry againſt her in the maintenance thereof: and withſtanders of reformation ſhall ſay, Great is *Diana* of Epheſus: and ſo for a long time they ſeeme to waſh the *Ethiopian*, or the blacke Moore; the more they waſh him, the more they gall him, and yet he is an *Æthiopian* ſtill: but in the end the Arke
1. *Sam.* 5. ſtandeth, and *Dagon* falleth downe: and truth triumpheth ouer falſhood, hauing got the victory; and light chaſeth away darkneſſe with the brightneſſe thereof. Why then doth this darkeneſſe continue amongſt vs ſtill? To him that asketh, what Scripture haue you againſt it? it is ſufficient to anſwere, what Scripture haue you for it? For if the word command it not, God reiecteth it, and will ſay, Who hath required theſe things at your hands? But what is this? for euery idle word you muſt giue account, as our Sauiour Ieſus Chriſt ſaith, Matth. 12. And whatſoeuer is not of faith is ſinne, Rom. 14. 23. They aske, What, ſhall we not ſay, God be with them? Why ſhould you? Why (ſay they) muſt we ſay nothing? What if thou doe not? What ſaiſt thou, when thou mentioneſt the death of thy firſt Fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doeſt thou leſſe loue theſe, not praying for them, then thou doſt them, for whom thou ſaiſt, God be with them? &c.

But thou haſt ſpeeches enow to vſe if thou wilt needs ſay ſomewhat, and leaue ſuch ſuperſtitious and offenſiue ſentences: if hee bee a good man, thou mayſt ſay, The

Lord

Lord bee thanked for his deliuerance, or the like: but if hee bee not, then thou maiſt ſay, God grant wee may doe better then he hath done, and that by his fall we may learne to riſe from ſinne, or ſome ſuch thing: whatſoeuer hee bee, thou maiſt ſay as *Dauid* ſaith of his child, giuing a reaſon why hee would not pray for him any longer being dead. Can I call him backe againe? I ſhall goe to him, but hee ſhall not returne to mee: or any other words, ſo they bee wiſe, and therefore not againſt the word. What then is to bee done? As *Iacob* ſaid to his wiues and children; Giue mee your idols that I may bury them: ſo ſay I vnto you; Giue me your ſuperſtitions that I may bury them, that they may remaine with you, ſeiue you no longer, to the diſhonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you: and becauſe you are mine, and I am yours; O that my voyce were as the whirle-wind, to beat downe, roote out, and blow away all your ſuperſtitions, that they may no longer raigne amongſt you: or rather, O that Chriſt which is our light were come into vs all, and ſhined ſo bright, that wee were aſhamed of all our darknes: of all, not of minde onely, but of will alſo, and of workes, that we no longer would walke in darknes, for few haue the will to walke according to the word, eyther in darknes or light: wee can ſee to ſinne in the darke aſwell as in the light, and doe rather, becauſe the light diſcouereth both the harlot and the thiefe; ſo they are afraide of the light; but aſſured be we, where light is not, Chriſt is not: for Chriſt is light; and let none be afraid to ſeek this light, *Iohn* 1. which is ſo good, ſo excellent, and ſo profitable for vs: for it doth not only deſcry it ſelfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue will ſhew it ſelfe, & good things cānot now hide themſelues, for he that is light, doth delight to pleaſe God in the light. It is no maruel though a man ſtumble in

the

the darke: but he which ſtumbleth in the light, is not very ſtrong, becauſe he ſeeth his way before him. Once wee ſtumbled at euery ſtraw when we walked in darknes: for then wrath had a fall, pride had a fall, luſt had a fall, drunkennes had a fall, penury had a fall, ignorance had a fal: or if you wil, pride roſe, and we fel; luſt roſe, and we fel, &c.

Were *Egypt* as light as *Goſhen*, wee ſhould haue Idolaters as ioyfull as true worſhippers; but there is palpable darkeneſſe, tedious, fearefull, and of long continuance in *Egypt*, cleere light onely in *Goſhen*: therefore flye *Egypt*, but if thou liue in *Egypt*, that is, walke in darknes, or commit wickednes, though thou ſinne in the darke, the light will bewray thee, and thy conſcience wil accuſe thee, and condemne thee for it. Therefore now giue ouer darknes, and arme thee with light, for our life ſhineth as the light: therefore now we ſhould be *Iſrael*, for *Iſrael* is reuolted.

But many Scroules may bee written of our ſinnes, and thus the Gentiles are as Gentiles ſtill. He that beleeueth not the word, is an Infidel: hee that beleeueth not God, is an Atheiſt: he that worſhippeth any thing more then God, is an Idolater: euery mans conſcience ſhal condemne himſelfe. Yet men wil leaue godlineſſe for riches, but they wil not leaue riches for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotion, as many doe now their gold & their riches: O intolerable wickednes! For many there are that could be content neuer to die, but liue euer here with their riches & pleaſures.

And is not the godly more deſpighted for his godlines, then the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by vs, then the limmes of Sathan? So dearely euery one loues ſinne, and drawes ſinne vpon ſinne, till there bee a chaine of many linkes, and monſters therein drawne moſt lothſome. And though we of our ſelues run ſwiftly to hel, yet the moſt driue vs, to make vs hie faſter:

they

they come vnto vs, and say, Your fathers loued vs wel, & said vnto vs, If you wil bee faire, you shal bee wise; if you wil be drunke, you shal bee rich, &c. Yea euery one pointeth, and sheweth vs the way that leadeth to destruction: and how few are the number of them that doe shew vs the way of vertue and godlinesse?

And thus wee are euen as forward as those Iewes that striue who shall come into hell first. Who did euer thanke God that he was not borne an hundred yeres agoe, when ignorance spred ouer all, and all *Egypt* was smitten with darknesse? or that the Lord hath not left him to himselfe to become an Atheist, or an Epicure, which liues without God in the world? we haue all Gods gifts offered vs, but we haue refused them. Christ brought light: but we had rather he had brought darknes; for we loue darknes more then light. The Angels, the Heauens, the Word, the Spirit, are light, and wee that see it, are darknesse, for wee cannot abide light, but are like an Owle that flyeth out of a bare field from the light of the day, such a death is day vnto vs. Faith is flowne away, Truth is become a Pilgrime, & euery string is out of tune. He that should weep and be sorrowful, laughes: & truth is brought to the ground, yea poore truth is persecuted to death: but sinners are stubble, and their sentence is, Burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away al occasions of sin, and giue it gal to eate, and when you haue done so, set a crowne of thornes vpon the head thereof, & when you haue thus crowned it, make it carry the crosse, and when it hath carried the crosse, condemne it, & when you haue condemned it, put it to death, and when ye haue put it to death, bury it; and when you haue buried it, role a great stone vpon the head of it, and set watch-men to keepe it, euen fasting and prayer, that it may neuer arise againe to raigne any more? the which the Lord for his mercy sake grant, *Amen.*

FINIS. THE

THE CALLING OF *IONAH.*

IONAH. 1.1.2.

1. *The word of the Lord came to* Ionah *the ſon of* Amittai, *ſaying;*

2. *Ariſe and goe to* Niniue, *that great City, and cry againſt it, for their wickednesse is come vp before me.*

YOu haue heard the ſweet ſong of old father *Simeon*, like the pleaſant ſong of a ſweet bird before her death, ſetting forth the ioy of the righteous that imbrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come to vs, we would not come vnto him, but in all our doings we wrought our condemnation, & through the innumerable heapes of our iniquities, laboured to driue him, without al hope of mercy, from vs. So we continued like flies, which flutter about the candle, til they haue conſumed themſelues. When wee haue done as much as in vs lay to driue him away from vs, then he ſaued vs; and recompenced good for euill vnto vs. So that if God had loued vs, no more then we loued our ſelues, wee might haue periſhed in our ſins, and our bloud ſhould haue beene vpon our owne heads. If

Chriſt

Christ be the light of the Gentiles, let vs imbrace him, and euery one walke as becommeth the children of light: but many doe shut their eyes against it, lest they should see: and not onely many smother their owne light, but the Sunne saith vnto the Moone, Shine not; and the Moone saith vnto the Stars, Be not bright. And many haue smoothered their light so long, that the dampe hath put out the candle; and thus they labour to bring the darknes of *Egypt* vpon *Goshen*: so that their eyes haue forgotten to see, and so many goe out of the way, because they would not looke vpon the candle, and the Deuil giueth to euery one that which he wisheth, so it may bee for his hurt. But who can but pitty, that with the same Manna which commeth from heauen, and feedeth many to life euerlasting, so many are poysoned, and finde in it nothing but the sauour of eternall death?

The Iewes had no cause to enuy our Light, for he gaue them glory: he was poore, and yet hee gaue them riches: he was counted base, and yet he made them honourable: he was contemned, and yet hee made them beloued: they were ful of darknes, and he brought them light; but they contemned his light, & so procured their owne condemnation. And therefore now it is come to passe, that they are become vagabonds vpon the earth, and most contemned of all other Nations, and in euery people haue a dwelling, euer since they prophecied euill vnto themselues, saying; His bloud be vpon vs and our children, goodnes hath put on the face of bashfulnes amongst them.

If thou imbrace Christ as *Simeon* did, then Christ is thy glory: but if thy glory consist in beauty, which fadeth; in gay cloth, which weareth; in wealth, which wasteth; or in gold, which rusteth; then Christ is not thy glory.

We haue gone long with an old man, and now we haue lost him, but wee are loth to part with him, hee is such a good

good companion: neuertheleſſe wee hope to finde him againe in *Ionah*.

Wee haue gone but ſlowly with him, as with an olde man that is not very ſwift of foote: but now we muſt run with *Ionah* as with a Poſt, leſt Niniue be deſtroyed.

The Prophecy of Ionah.

I neede not to ſhew the authority of Prophets: but concerning their ſorts & differences, there are three ſorts of Prophets. The firſt were ſuch, as called vpon the name of the Lord in Prayer for the people, and receiued an anſwer from the Lord in the peoples behalfe: of which ſort was *Samuel*, and theſe were called Seers. A ſecond ſort of Prophets, were ſuch as God raiſed to expound the Law, & declare the wil of God vnto the people, when the Prieſt & ſuch as ſhould doe ſo, were ſlacke in their callings, of which ſort was *Eſay*, *Ieremy*, *Ezechiel*, *Daniel*, *Hoſea*, *Ioel*, *Amos*, *Obadiah*, & the reſt of the holy Prophets. A third ſort, were ſuch as haue bin ſince Chriſt, working ſuch like effects, of which ſort was the Prophet *Agabus*, of whom mention is made in the 11. of the *Acts*, and 28. *verſe*. 1. *Sam.* 10. 9.

Now in the ſecond ſort of theſe, was *Ionah*, whom God ſent to declare his will to his people, vnto whom alſo the Lord did reueale the ſubuerſion of Kingdomes, the ouerthrowe of Tribes, the captiuity of Nations, the calamities that were to come vnto the ſonnes of men for iniquity and rebellion againſt God.

As al wiſe men were not borne at once, nor liued together: ſo theſe holy Prophets haue not beene at once, but were raiſed vp by the Lord God, ſome here, ſome there, according to his pleaſure, and as hee ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all things that might bee reuealed, but as much as was ſufficient for them, euery one in their times and places. Neither hath any of them told as much

much of the will of God as might bee declared, nor fully expounded his Lawes: but the Patriarkes left some to the Prophets, & the Prophets left some to the Apostles, but they haue left none for vs, but they haue all set open the whole will of GOD vnto vs, and euery Prophet now bringeth onely gold, myrrhe and frankincense, like the Wise-men that came to see our Lord.

There are three things that moued me to take this story in hand aboue all others. First, because you know the story, and therefore can the better conceiue of the matter, as I go forward with it. Secondly, because it is briefe, and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we liue, and therfore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of Israel, a wicked King, though not hee that is called the *Ieroboam* that made Israel to sinne. For of this second *Ieroboam*, in whose time he prophecied, it is written, 2. Kin. 14. 24. Hee departed not from any of the sinnes of *Ieroboam* that made Israel to sinne; which commendeth the holines of *Ionah*, in that hee in the midst of their corruption wherewithal the people were ouerflowne, was vncorrupted and vnspotted, and called to bee a Prophet amongst the people of God. For hee had prophecied in Israel, before he was sent to Niniue, as the word also doth argue, 2. *Reg.* 14. 25. which layeth open and magnifieth the great loue of God, in that hee sent a Prophet to admonish this vngodly people, when as he should haue sent a thunder-bolt to terrifie them, or rather vtterly to destroy them; so that there mercy stept before iudgement.

His name was *Ionah*, which signifieth a Doue, which admonisheth vs, that as wee labour to be as wise as Serpents, so wee should also desire that we might be as simple as Doues. His Fathers name was *Amittai*, which signifieth

nifieth Truth. I would that Truth were euery Preachers father.

There are two speciall things contained in this Hiſtory. The firſt, the great mercy of God ſhewed vnto three ſorts of men: the Niniuites, *Ionah*, and the Mariners in reſpect of the Niniuites, that he ſent a Prophet to Niniue, a Citie of the Gentiles, which were ſtrangers from the couenant, from the promiſe, and ſtrangers from the common-wealth of Iſrael, and conuerted them by his preaching, and ſo ſpared them now. 1

In regard of *Ionah*, that being, for his diſobedience in flying to *Tarſhiſh*, when hee was ſent to Niniue, throwne into the Sea, he prepared a great Whale to ſwallow him, and in his belly, euen in the bottome of the Sea, where there was no hope of life for him, preſerued him: and after three daies deliuered him thence ſafe, and then caſt him not off, but continued him in his calling, and wrought powerfully by him, both in the ſhip, conuerting the idolatrous Mariners, and in Niniue, humbling the King, and the whole Citie. 2

And laſtly, when hee had moſt vnworthily doubly murmured and iuſtified himſelfe againſt God, he contented himſelfe with gentle and milde reproſe of him. In conſideration of the Mariners, that hauing been Idolaters all their liues, and now in danger, giuing the honour of God to their owne fancies, God yet conuerteth them, ſo that they called vpon him, and ſacrificed and made vowes vnto the true God; and by his mightie power, hauing the wind and ſeas calmed, were then, and for euer ſaued. 3

The ſecond thing is *Ionahs* fall, and riſing againe. His fall firſt ſinning, both flying from God, and murmuring, and therein iuſtifying himſelfe: ſecondly, ſuſtaining his puniſhment, manifold and long feares, caſting into the Sea, and continuing in the Whales belly three daies, and afterward his reproofe and conuiction. His riſing, firſt,

repenting in the ship, in the belly of the Whale, and being cast out of it. Then also faithfully discharging his duty, crying against Niniue courageously.

We haue seene *Ionah* a farre off, if we would, we might see him neerer. He that receiues a Prophet in the name of a Prophet, shall receiue a Prophets reward. Therefore let vs prepare our eares to heare, and receiue the word of God preached by the Ministers, and let vs thinke, that *Ionah* is come againe to our houses to preach, and whether it be 40. daies, or 40. weekes, or 40. yeeres; they that liue like Sodom, shall be punished like Sodom. But as our Sauiour saith to his Disciples, *Pray that your flight bee not in winter, nor on the Sabbath:* so say I vnto you, Pray that the Lords comming be not on the week daies, for if he come then, how should he find you? Therfore I pray you learne at least now, and giue good eare, that you may heare sufficient for all the weeke.

Matth. 24. 21.

The word of the Lord came to Ionah, the sonne of Amittai, saying: Arise, and go to Niniue, &c.

Herein I obserue, that *Ionah* went not before hee was sent: for going to preach vnto the Gentiles, it was needfull that he should haue a special calling and commission from the Lord himselfe: for it was vnmeete to cast the childrens bread vnto the dogges, vnlesse he had a speciall commandement from God so to doe.

None ought to take vpon him the function of preaching in the Church, vnlesse they haue their warrant or authoritie from God, as *Aaron* had And although they haue not their authority in that forme and manner, as *Ionah* had his (namely) as it were by word of mouth euen from God himselfe, *Arise, and go to Niniue:* yet they must haue their warrant from him, else their calling is vnlawfull.

Heb. 5. 4.

But now heere is another authoritie crept into the Church, that makes so many Idols, which haue eies and see not, tongues and speake not, eares and heare not, and

that

that is this, when one ſtalleth vp another into *Moſes* chaire, not hauing *Moſes* rod, nor *Moſes* ſpirit. But this gall will not hold ſpurring. Further, I obſerue, that as the word of the Lord came to *Ionah*: ſo the word of the Pope came to his Prieſts, Ieſuites and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tiborne, while Maſſes are ſaid for them at Rome.

The word of the Lord came vnto Ionah, &c.

That which came vnto him, was not alwaies with him, but ſo it was that when the word of the Lord came vnto any of the Prophets, then they were well furniſhed with abilitie to teach, to preach, to reproue, or to command whomſoeuer the Lord would haue ſo handled. As by example: *Nathan* the Prophet bid *Dauid* the King, that he ſhould build a Temple, 2. *Sam.* 7. and 1. *Chron.* 17. And a little after, he came and bid him, that he ſhould not build it. Where wee ſee, that when hee bid him build it, then the Spirit of the Lord came not vnto him, to bid him ſo to doe. And therefore the Spirit of God came vnto him the very ſame night, and bid him that he ſhould go to *Dauid*, and bid him, that he ſhould not build it. For this is euident, that as God himſelfe is conſtant, ſo his Spirit and his Word are conſtant, and therefore neuer ſaith and vnſaith one thing. 2. *Sam.* 7. 1. *Chron.* 17.

Again, the Prophet *Eliſha* ſaid, 2. *King.* 4. that the Shunamites hart was grieued, but the Lord had hid it from him, and had not as then declared the ſame vnto him: which doth note vnto vs, that the ſame Word whereby the Lord hath, and doth reueale marueilous things vnto the Prophets, was not now vpon him, neither is alwaies vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it pleaſeth him. 2. *King.* 4.

Alſo *Daniel* ſaid, that the Lord did not reueale the Kings dreame vnto him, for any wiſedome that hee had *Dan.* 2. 30.

more then any liuing, but onely for the Kings ſake, and for the poore people of Gods ſake: and ſo you muſt thinke of vs that are the Miniſters of the Goſpell, that the Lord doth not reueale his will vnto vs, for any wiſdome or worthineſſe that is in vs, more then other men, but for your ſakes, and that we might reueale it to you. Therfore heare vs euen for this cauſe, becauſe the Lord hath reuealed vnto vs theſe things for your ſakes and good.

From the calling, we come to the charge.

Ariſe, and goe to Niniue, that great, &c.

God commeth and findeth vs all aſleepe, then hee bids vs ariſe; for they are not fit to conuert others, which are not yet conuerted themſelues, according to that ſaying of Chriſt to *Peter*; When thou art conuerted, ſtrengthen thy brethren, teaching them by your experience.

Luke 22.30.

Now adaies men take vpon them to reproue others for committing ſuch things, as themſelues haue practiſed, and doe practiſe without amendment, notwithſtanding their diligence in teaching others their dutie; they can teach all the doctrine of Chriſt, ſaying three ſyllables, that is, *Follow me*. Therefore theſe are like ſome Taylors, which are buſie in decking, and tricking vp others, but goe both bare and beggerly themſelues. Yet they will not let vs plucke out the mote that is in their eyes, vntill wee haue plucked out the beame which is in our owne eies.

Goe to Niniue.

Niniue was the greateſt and ancienteſt City in the land of Aſſyria, and the name of it ſignified *Beautifull*, which name was giuen it, rather for the greatneſſe and beautie thereof, then for the name of *Aſſur*, which was the builder, and firſt founder thereof, as we reade in the booke of Geneſis. It had a faire name, but foule deeds, like this City.

Geneſ. 10.12.

Goe to Niniue, &c.

God would not ſuffer any people to bee vntaught; therefore he hath written this name in great letters, eaſie

to

to be read of all. The heauens declare the glory of God, and the Firmament sheweth the worke of his hands. They haue no speech nor language, without them is their voice heard. Their line is gone forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and God-head are seene by the creation of the world: but especially he teacheth some by his word also. Therefore he sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to Israel, and here *Ionah* to Niniue. But when *Paul* with *Silas* and *Timothy* had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia. Then came they to Mysia, and sought to goe into Bithynia, but the Spirit suffered them not.

Psalm. 19. 1. 2. 3.
Rom. 1. 19. 20.
Genes. 9.
Genes. 19.
Act. 16. 6.

Goe to Niniue.

The Iewes would not heare the word of God by *Ionah*, and therefore the Lord sent him to Niniue. They that grieue the Spirit, quench the Spirit. Then goes the Prophet from Samaria to Niniue. The Word was in Samaria, it went thence to Niniue: the Gospell was at Ephesus, it is come into England: it is gone out of the City, but it may depart from England againe. If any thinke that hee standeth, let him take heed lest he fall.

Reuel. 2. 4. 5.
1. *Cor.* 10. 12.

But the Prophet goes from Samaria to Niniue, that was, both to shake off the dust of his feet, to witnesse against them their obstinacie and hardnes of heart: and secondly, to let them see that the wicked Gentiles were more righteous then they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselues refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may be to signifie, that the Iewes for their contempt and negligence should be reiected, and the Gentiles should bee receiued into the fauour of God, that they might bee an holy and

ſanctified people vnto the Lord in their trouble.

That great Citie.

Ion. 4.11. Niniue had fifteene hundred towers in it, as ſome doe write, and a hundred and twenty thouſand little children (as it is noted in the end of this ſtory) therefore it may wel be called a great City: but the greater it was, the more vngodly it was. For as one man taketh ſickneſſe of another: ſo one man is infected by the wicked words, and ill example of another, and ſo taught to ſinne the more till the meaſure of ſinne be full.

And cry againſt it, &c.

Firſt, God biddeth him, Ariſe and ſhake off all impediments, and then to go and cal them to the battel; and now he bids him crie out againſt them, and ſo terrifie them. Euery Prophet is a crier, as appeareth, where the Lord biddeth *Eſay* to lift vp his voice like a trumpet. Euery Prophet *Eſay* 48.1. muſt both bee plaine and bold; and this many times maketh the poore ſeruants of God to ſpeake their minds as *Luke* 3. plaine and bold, as if they ſate in iudgement. *Iohn* was a voice, a voice would not ſerue, he was the voice of a crier, and yet he could not make all the crooked ſtraight, nor the rough plaine.

And becauſe all the Preachers of the Goſpell ſhould cry, that is, preach zealouſly, in the ſecond of the Acts it is written; The holy Ghoſt came downe in fire and tongues: but this fire is quenched, and the tongues are tied vp, ſo that they that ſhould crie are ſtarke dumbe: but though they cannot ſpeake, they can ſee, they can ſee if a great benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his ſheepe, then we haue of our ſoules.

If Preachers were not deafe, they needed not to crie one to another; but ſuch is the dumbneſſe of Preachers, and the deafenes of all ſorts of hearers, that there is great ſlowneſſe of followers, ſo that there is but little good done, and but a few fruits gathered.

If ye were not deafe, we need not to cry, but becauſe ye be dull of hearing, therefore wee cry with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little do you regard it? But are not ye commanded to heare, as well as we to cry? *Mat.26.40.* Yea, the cock croweth when men are aſleep, yea, the cock *71.74.* croweth, and ſtill *Peter* yet denieth his Maſter. *Prou.28.9.*

Before you cry vnto the Lord, heare what the Word crieth vnto you, and let not your workes crie for vengeance, while your tongues cry for mercy.

When men heare the Preacher ſpeake againſt pride, hypocriſie, couetouſneſſe, or any other ſinne, then they looke one vpon another, as though it belonged not vnto them: but who can ſay, his heart is cleane?

And crie againſt it.

Our ſins buffet God on euery ſide, as the Iewes buffeted Chriſt, firſt, on the right ſide, then on the left ſide, and neuer leaue till they haue prouoked him to cry againſt vs. When God cries, then we ſhould weepe, conſidering wherefore he cries: for there is nothing that can prouoke the Lord to cry, but ſinne, and that he euer crieth againſt. Doe what you will, and ſay what you will, and the Lord will not be offended with you, vnleſſe you ſinne: but if you commit ſinne, he is iuſt, and therefore will not leaue, till he hath by crying ſlaine either you, or ſin, that raignes in you. For as an angry man euer purſueth that which he hateth, vntill he hath deſtroied it: ſo the Lord croſſeth and followeth vs with his Iudgements, vntill hee hath ſlaine that, which moſt deadly he hateth, ſinne.

And cry againſt it, &c.

Reproofe is the neceſſarieſt office, yet is it leaſt regarded, yea, moſt abhorred. For now we thinke if one reproue vs, he hateth vs. But the Lord ſaith, *Leuit.*19. Thou ſhalt not *Leuit.19.17.* hate thy brother in thine hart, thou ſhalt reproue him, and ſuffer him not to ſin: noting thereby, that if we flatter any

in their ſin, or ſee them ſin, and not reproue them for it, it is a manifeſt ſigne that we do it of hatred, how great loue & good wil ſoeuer we pretend toward them: ſeeing the matter tends to the hurt of their ſoules, & the offence of God.

Yea, if a Preacher reproue ſin, he is thought to do it of hatred, or of ſome particular grudge: and to be too buſie, too bitter, too ſharpe, too rough; and therefore ſay, hee ſhould preach Gods loue and mercy, for he is a Preacher of the Goſpell, he tells vs of, and threatens with the Law, and ſo throwes vs downe too low, ſome to deſpaire: as though we preached the Law only, or chiefly, and not the Goſpell alſo continually, to them that loath and ſtriue againſt their ſins, though they ſinne grieuouſly. Others, as though they were galled, will ſay, Let him keep his Text, or they wil ſay, He is beſide his booke: as though no Text in Scripture reproued ſinne, and ſo of all doctrines, the doctrine of reproofe & reprehenſion of ſin, is moſt contemned, and leaſt eſteemed. But let a Preacher preach darke myſteries, or prophane ſpeeches, or vnprofitable fables, or friuolous queſtions, or curious inuentions, or od conceits, or brain-ſick dreames; & any of theſe wil be more welcom vnto them then reprehenſion, which is moſt profitable and neceſſarieſt of al. *Balaams* Aſſe neuer ſpake but once, and then he reproued. Then if *Balaams* Aſſe reproued *Balaam*, how much more ought *Balaam* to reproue Aſſes, or ſuch as will be no otherwiſe then beaſts in their behauior? But perſwade your ſelues, beloued, which is moſt true, though we ſpeake as if we were angry with you, and threaten as if wee would hurt you, and cry againſt you, as if wee hated you, yet we loue you in the deareſt bloud wee haue; and therefore, though with perſecution we preach the Law to leade you to the Goſpell; we preach Iudgement, that you may find mercy; we preach hell to bring you to heauen; whatſoeuer, and howſoeuer we preach, we do al to fil your harts with ioy in beleeuing, and hauing made you fruitfull

Numb. 22.28.

in.

in all good workes, preſent you without ſpot, nay, glorious alſo, as a virgin moſt beautifull, to the Lord of all grace and glory, Chriſt Ieſus.

Hitherto we haue heard of *Ionah* called, and charged to cry: but what ſhould he crie? Indeed it is not expreſſed in this place. But what then? Why then, the Papiſts may ſay, that he was charged to crie againſt them for neglecting their traditions. Aſſuredly they may with as great truth, and as much probabilitie, as they doe gather out of diuers places of the new Teſtament, that they ought to be obſerued. But *Ionah* hath not left it doubtfull what hee was to cry: for in the 3. chapter, verſe 2. the charge is repeated, and thus expreſſed: Goe, and proclaime againſt it, the proclamation which I ſpeake vnto thee. He was then to cry what God had commanded him. O that none would cry but what God had commanded!

Iohn 16.12. *Iohn* 21.25. *Acts* 1.3. 1. *Tim.* 6.20. 2. *Tim.* 1.13. & 2.

But what did God command him to cry? euen that which hee afterward cried: Yet fortie dayes, and Niniue ſhall be ouerturned. Ouerturned? yea, ancient Niniue, faire Niniue, proud Niniue muſt be deſtroied. No man ſits ſo high, but deſtruction ſits aboue him, and will fall on all that perſiſt in their defection. Iuſtice would haue come againſt them before it cried againſt them; but God, the moſt gracious would haue them cried againſt, that they might crie out woe and alas for their ſins, ſo preuenting deſerued & threatned vengeance: for they hearing the cry of God, cried out themſelues, and that in great humbling to God, ſo God heard their cries, and took pity on them.

Iſaiah was commanded to cry, and he cried: All fleſh is graſſe, yea all the glory thereof like the flowre of the field. The graſſe withereth, the flowre fadeth, when the Spirit of *Iehouah* bloweth on it. Surely the people is graſſe. *Iohn* was commanded in the Spirit of *Eliah* to cry, and he cried, Prepare the way of *Iehouah*, make euen in the deſert a path for our God. And *Ionah* was commanded to crie, and hee

Iſa. 40.6.7. *Eſay* 40.

cried:

Matth.3.3. Ion.1.2.& 3.2. Isay.58.1. cried: *Yet fortie daies, and Ninive shall be ouerthrowne.* And all the Preachers of the Gospell are commanded to *crie*, and that *aloud*, not to *spare*, to lift vp their voices like a trumpet, to shew Gods people their defections, and the house of *Iacob* their sins. And then also, if they thereby bee truly humbled, to proclaime vnto them, Their iniquitie is pardoned, they haue receiued at the hand of *Iehouah* double for all their sins. *It is required of the disposers of Gods secrets, that they bee found faithfull.* And woe to them that loue the pleasures of sin more, then the glory of God.

Isa.40.4. 1.Cor.4.4.

For their wickednesse is come vp before me.

For, &c. We haue heard the charge it selfe giuen, heauy newes, that a most beautifull City, a most rich City, a most populous Citie, and a most ancient Citie, must bee ouerturned, and that within forty daies; what is the cause? *Their wickednesse is come vp before me:* as if he had said, Ninive hath followed her lusts, and forgotten the Law, to satisfie her desires; she hath notoriously despised her soueraigne, defied all well-meaning, all good dealing: and this is knowne to the iust Iudge, and at his barre shee is arraigned, and her accusers stand crying at the barre of iustice. Therefore shee may no longer be forborne, execution of iustice must needs be done: let her therefore prepare for death; and that she may *Cry against her, Yet forty daies, and Ninive shall be ouerturned: for their wickednesse is come vp before me.*

When God sends cries vnto a people, it is a most manifest signe, that their wickednes is come vp before him, which doth cause him thus to exclaime, thus to crie out against them. And then if they will not repent, whilest Gods cries continue crying amongst them, the Lord of Hostes will rise vp in armes against them.

Their wickednesse.

Will you see the Niniuites in a Scroll, that withall, you the daughters of Niniue may see, that wealth and wicked-

nes

nes goe together, prosperitie and security kisse each other? Ninive (saith *Nahum*) was like a poole of waters, most populous, and ful of al store, which to increase, it was wholly full of lying, deceit and fraud, full of robbery, oppression, and all violence, a bloudy City: whereby it increased in wealth, they flourished in honor and glory, and therfore as *Zephany* hath it, was a reioycing, a rioting City, sat securely, and proudly contemned others; saying, I am, and none is besides me. Moreouer, it was the Mistris of witchcrafts, a most idolatrous City; yea, sold people through her whoredoms, and Nations through her witchcrafts, and made other idolatrous like her selfe, as 2. *King*. 16. 10. *Nah*. 2. 8. 9. 3. 1. and 2. 11. 12. *Zeph*. 2. 15. *Nah*. 3. 4.

Their wickednesse is come vp before me.

Shee mounts vp on hie, like the Tempter, which led Christ vnto the top of the pinacle, to behold all the pleasures of the world at once, and then because we haue falne downe before the God of this world, and tempted the God of heauen, whether he be iust, or no; therefore wrath speakes out of the fire, Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heauy and grieuous thing it is, if you knew what you are doing heere, and what your sinnes are doing at the barre of Gods iust iudgement. For euen now before you came hither, you were seruing the diuell in sinne, but now it is too late to speake of it, and where are they now? flesh and bloud could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselues, but they are ascended vp before the face of the eternall God, to stand at his barre and crie for vengeance to fall vpon vs, for committing such hainous sinnes against the Maiesty of God.

An arrow is swift, the Sunne is swifter, but sin is swiftest of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hell; for

though

though Nimrod could not climbe to heauen, his sins flew vp to heauen; and though we stay below, our sins ascend high, like the Tower of *Nimrod*, but they fling vs downe to confusion, and we become Babel. For when we sin, we are as the shel-fish, which the Egle taketh, and flieth into the aire with, and then letteth it fal vpon the rocks, and so dasheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on hie, and throweth vs downe low vpon the rocks of shame and contempt, and terror of conscience: and so hauing crushed vs, and bruised our very bones, consumes vs with double death, the graue deuouring vs, hell swallowing vs.

Is come before me.

To them which ask, how our sins ascend and fly vp before God; I answere, God here speakes vnto vs after the maner of men, who cannot see a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is signified, God had seene their wickednesse.

We fast as before him, we pray as before him, we giue almes as before him, and we do euery good thing as before him, because wee doe it freely, and as it were, not caring who looks vpon vs. But we sin as behind him, because we hide and cloke our sins, and commit them in secret, loth that men should spie them: our conscience in such actions accusing vs, and instantly telling vs; we are about that which we cannot iustifie. And we suppose that we sin behind him, because wee sin here below, saying with our selues in the consideration of our blinded harts, as *Eliphaz* accused *Iob* to haue said: Is not God in the height of heauen? and see the highnes of the stars how high are they? Therfore how should God know it? Should hee be able to see through the dark? The thicke clouds are a couering to him, that he may not see, and he walketh vp and down the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men cannot see vs:

Iob 22.12.13.14

as if God could not know, when men cannot spie. But let vs not deceiue our selues, for God seeth not as man seeth. Man can see but only outward things committed in action, but God seeth and knoweth, and searcheth the secrets of the heart, yea, the secretest thoughts and imaginations of it. Againe, man can see but one thing at once, hee cannot turne his right eie one way, and left eie another: hee cannot see before him and behind him with one looke: but God seeth all things at all times. Though wee sinne as closely as wee can for feare of hatred, or shame of the world, or for any other respect, yet God saith, Your sinne is come vp before me. For though we couer it, and hide it, and colour it, yea, and as it were, burie it as well as earth is vi, yet all is open vnto him; therefore he saith, Your sinne is come vp before me.

For when we speake euill, he is all Eares to heare vs, and when we doe euill, he is all Eyes to behold it. Therefore, O foolish man, doe not thinke that God seeth not which man seeth not: for when he lookes vp, he sees all below also, and when he lookes downe, he sees all about also. If he should not, much wickednesse should lie in darknesse vnrewarded, and men should not be terrified from sin, but rather by the example of other allured to sinne freely secretly. For, *Ananias* might haue gained by his craft, if God had not seene his heart, which men saw not: but God saw his distrustfull, and dissembling, and corrupt heart; therefore he lost his goods, and his life too. *Acts* 5.

If God had not seene that which men see not, *Gehezi* might haue gained a bribe for his labor, when hee ran after *Naaman* the Assyrian, and told him a lie for his profit. But God seeing his secrets, which men saw not, turned his bribe to a leprosie, and so made him a Leper for his labour. A fearefull example for such as take bribes: yet many care not what bribes they take, so men see it not. 2. *King* 5.

The man that said, Bee merry, my soule, and take thy pleasure *Luke* 12.

pleasure for many yeeres, might haue done it, had not God seene him: but he espied him falling to godlesse securitie, and threatned him that night to bereaue him of his soule. Forget it not, ye that abound in wealth, whose cup runneth ouer. If God had not seene *Achan* take vp the peece of gold, he had kept it to himselfe for his labor, and no man should haue knowne where hee had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Achan* would neuer haue stollen, if he had knowne that God did see him: *Gehezi* durst neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou steale, the owner looking on thee? Wilt thou speake treason in the Kings hearing? neither should we lie, nor sweare, nor steale, nor hurt, nor bee prophane at any time, if wee consider that the Lord seeth vs, and remembred that he watcheth vs: if we would do this, sin might go a begging for want of seruice: therfore if you will mark but this part of my Sermon, that God seeth all, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame, will not doe before men: and you would say, euen when your hand is at it, I will not doe it, because the Lord seeth mee. But as when we sinne, though in secret, he is all eyes to see vs, and when he sees it requisite to make some example, to teach all, that when man cannot, nor will not discouer vs, he will shew that he saw vs; then hee is all hand to punish and plague vs, and in the end, to roote vs out from all our pleasures: so when we repent, he is all mercy and loue; and when we amend our liues, and leaue all our wicked waies, to walke before him euer after in holinesse, then hee is all truth and righteousnes, to forgiue vs al our former wicked life, and to wash vs from all our vncleannes. Now therfore repent thee of al the euil that thou hast done, lament truly, run and hie thee as fast as euer thou canst to the throne of

Iosh. 7.

grace,

grace, proue whether thy repentance will not as boldly ſtand before God, and as powerfully cry for pardon, as thy ſinnes ſpeedily came vp before God, and vehemently cried for puniſhment. No doubt the Angell that cried: Fallen is, fallen is Babylon the great, *Reuel.*18.2. though hee cried vehemently with a loud voice, cried not ſo audibly as thou ſhalt heare the ſpirit of truth crying and aſſuring thee, Thy ſinnes are forgiuen thee, the God of glorie loueth thee, ſinne ſhall no longer raine in thee, no euill ſhall hurt thee, no good thing ſhal be wanting to thee, al things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand pleaſures for euermore. Repent therefore, but repent truly, loath all ſinne, grieue that thou haſt committed any, flie euery ſinne, yea, whatſoeuer occaſions of it, and all appearance of euil: but loue the truth alſo, and follow all holineſſe, and as much as in you is, haue peace with al men, and the God of peace will encreaſe your peace in Chriſt Ieſus.

*Rom.*6.14. *Pſalm* 91.10. 34.10. *and* 84.11. *Rom.*8.28. 2.*Chron.*16. *Pſalm.*16.11. 1.*Theſ.*5.22. 2.*Theſ.*2.10. *Heb.*12.14.

All which euen this point that we ſpeake of, *viz.* whatſoeuer we do, God ſeeth vs, moſt ſufficiently aſſureth vs of: for this ſo often repeated ſpeech, *Reuel.*2.2.9.13. and 3.1.8.35. *I know thy workes*; is ſpoken as to rouſe the dead Sardians, 3.1. and to heate the luke-warme Laodiceans, 3.15. ſo to commend the faith, hope, loue, patience, &c. of the other Churches, and ſo to ſtabliſh, and ſet them forward therein, knowing he is iuſt, and a liberall rewarder of them that ſeeke him, *Heb.*11.6.

Their wickednesse is come vp before me.

Sinne once committed, caſts no doubts of comming preſently before God: but the thoughts of the heart of the carnall man, thinking of the way to heauen, are the faint ſpies that went to the land of Canaan, which ſay, that iourney is farther then you are able to go all your life, the way is like a thicker, and the doore like a needles eye: therfore

it is impossible for you to come thither. But when you send faith, hope and loue, (those messengers of peace and truth) they will bring you word, saying, Your Ruffes must be ruffled, and your fardingales crusht, pride must be put off, and other sinnes; and none shall bee kept out of heauen, but such as loue the world better then heauen, or such as will take their sinnes with them; for they bee vnseeming the fashion of that countrie: so that ere we come thither, we must leaue them, like the shadow when we goe into the doore, and we must shake hands with them, and bid them farewell.

FINIS.

THE

THE REBELLION of IONAH.

3. *But Ionah roſe vp to flie to Tarſhiſh from the preſence of the Lord, and went downe to Iapho, and found a Ship going to Tarſhiſh: ſo hee paid the fare thereof, that hee might goe with them to Tarſhiſh from the preſence of the Lord.*

THe charge giuen to *Ionah* hath hitherto beene ſpoken of: now it followeth to bee ſhewed, how it was by *Ionah* diſcharged. Firſt *Ionah* rebelliouſly neglected it; then being chaſtiſed, and ſo repenting, he faithfully diſcharged it. Firſt therefore, let vs conſider his rebellion: afterward wee ſhall ſee his correction.

But Ionah roſe vp to flye to Tarſhiſh from the preſence of the Lord.

Wee cannot ſtand to ſpeake of Tarſhiſh, nor what it is to flye from God, but this ſhall be our meditation: *Ionah* the Prophet was commanded to goe to Niniue, and there to cry out againſt ſin, to preach againſt pride, and all kinde of vngodlineſſe, thereby to reclaime them, and ſtirre them vp, in laying open their ſinne, and the puniſhment that hanged ouer them, that they might ſpeedily repent, and ſo turne away from them the wrath of

God thereby deserued. How beautifull should haue beene the feete of him that should haue brought so powerfull a message, as should haue wrought such an happy effect? How blessed should Niniue haue beene when the Lord had vouchsafed them so great mercy? but still one flye or other marres the whole box of oyntment: As soone as hee was commanded to goe thither, Sathan stood in the gap, & inticed him to go to Tarshish, for he thought, that if hee could let *Ionah* from going to Niniue, then first of all hee should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not onely inward, as torment of conscience, decay of gifts, or the like: but visible also, whereby the people to whom hee had preached, might thinke hee was some false prophet, as they are euer ready to condemne for hated of God, whom they see grieuously afflicted. And so secondly, the people should bee hardned in their sins, and obstinately condemne euer after, him, his like, and their preaching too. And thirdly, the goodliest, the most populous, and the wealthiest City in Assyria should be destroyed, the good with the wicked, the yong with the old, one with another, all should vnrepentant dye in their sins, and so the very Angels in heauen should mourne. So that he thought he should by stopping *Ionah*, euery way gaine well by his labour.

Eccles. 10. 1.

Therfore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him: It is good that men looke before they leape, haste makes waste, words are not alwayes to bee taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou God meaneth thou shouldest goe to Niniue? Why? doth he regard Idolaters, and his professed enemies, so that to haue them admonished of their ruine, hee will bring shame vpon his owne people? for the very going of a Prophet from Israel to preach to Niniue, must needs proclaime,

proclaime, that there is more hope of moſt ſinfull Gentiles, then of naturall Iſraelites. And how couldeſt thou ſeeme ſo to thinke of thine owne Nation, thine owne brethren, thine owne bloud, the choſen of God? Or if thou doe, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them?

What? for thy faithfull prophecying heere among Gods people, will God, thinkeſt thou, recompence thee, thee whom hee hath made reuerend, and to be honoured of Kings and Princes of Iſrael? recompence, I ſay, thee with ſhame and contempt among heathens, yea, with a cruell death, or with a more miſerable life? For what other ſucceſſe may bee hoped for at the Niniuites hands, of ſuch a meſſage by thee? For thou knoweſt, they haue all Iewes in contempt: therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in (for if thou ſo doe, who will not count thee rather a mad-man, then Gods Prophet?) but at large, that there is one all-ſeeing, moſt iuſt, almighty, and euer-liuing God, and no moe? and ſo all their gods are no gods but idols: and that they aboue all other haue giuen his glory to ſtockes and ſtones, worſhipping them for gods, alluring and inforcing others likewiſe to diſhonour him: that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, & moſt notorious drunkards, gluttons, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, and the like; and therefore haue ſo prouoked him that is moſt merciſull and patient, that he will without all pitty deſtroy man, woman, young and old, high & low amongſt them; yea, their very City alſo, and all that is therein, whereby they haue beene ſo wicked, and that within forty dayes:

When I say, thou being a Iewe, shalt tell them this, thus in despight reuile (for so they will take it) thus vtterly condemne them and their gods: will not the best of them mocke and despise thee? will not the rest gnash their teeth at thee, bee ready to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kinde and tender Father, will recompence thy faithfulnes, with sending thee so far to sustaine such misery: it were impiety to thinke hee willed it, it is blasphemy, terrible blasphemy to thinke hee commands it: for it is to condemne him of vnkindnes, for thou hast shewed feruent loue; of vntruth, for hee hath promised it should goe well with the iust; of iniustice, for godlinesse should haue the reward due onely to wickednesse. Yea he should seeme contrary to himselfe, to charge thee cruelly to murther thy selfe, which hath commanded all to kill none, if hee should will thee to prouoke that bloudy City so. But the very thing it selfe also argueth, God meant nothing lesse then to commit thee to such danger, or that thou shouldst doe to the proud Niniuites such a message. For to what end shouldest thou so cry against that City? to make them flye, and so to free them from destruction? How shouldest thou then not be found a false Prophet, & God a lyer? What then? To bring to repentance, and then to spare thē? how should not God so againe be found vntrue, & thou his lying messenger? what then? To conuert them, and so to destroy them? what iustice were that? & how contrary to his promise to *Salomon*? 2. *Sam.* 7.14. Therfore it is manifest, God meant not thou shouldest go and cry so against Niniue, but signified that thou wert as good, for any good may be done here, to exclaime so like a frantike man against Niniue, as to preach in *Samaria* any longer now. Men heere are so hardned, that they contemne

temne all, part are ſo cloyed, that they loath all, the beſt part little eſteeme all that is preached: of none is the word accounted precious, of none reuerently heard: and therfore thou ſhouldſt for a time, to make the word precious, and to ſharpen mens affections towards it, giue ouer preaching here, & where thou wilt refreſh thy ſelf awhile: now here thou maiſt not be idle: at Tarſhiſh thou maiſt be quiet; thou mayeſt at Tarſhiſh that famous City, among the ſtrangers of many Countries, heare many ſtrange things, much delight thee in the variety of their manners, in the abundance of all things, with great pleaſure liue. No time ſo fit as this to ſee the world. At *Iapho* thou canſt not want ſhipping thither. Seeme not to make ſinal account of this kindnes of God, defraud not thy ſelf of the granted good.

Thus Sathan is euer croſſing, tempting, inticing vs when wee are or ſhould bee addreſſing our ſelues to doe the will of our God. So was *Moſes*, *Ieremy*, *Ezechiel*, *Nehemiah*, Chriſt himſelfed tempted, being about moſt notable workes. What ſaid our Sauiour to *Peter*? Sathan hath deſired to ſift and winnow you as wheate. Who are theſe whoſe perill Sathan ſo earneſtly deſireth? Euen *Peters*, and *Iames*, and *Iohns*. No maruaile, for Chriſt himſelfe, though acknowledged the Sonne of God, was moſt fiercely aſſaulted of the Tempter forty dayes, and then indeede was left, but it was onely for a ſeaſon, *Luke* 4. 13. Therefore neuer dreame of a truce with Sathan, whoſoeuer thou bee, whatſoeuer thou art about to doe. For the enemy, the enuious foe, the Tempter, the falſe accuſer goeth about continually ſeeking whom hee may deuoure. Now his manner of tempting is, firſt and moſt vſually with flattering, but yet very often with moſt terrible threatning. For whatſoeuer wee doe or feele, commeth from one of theſe three ſpirits, the ſpirit of Sathan, the ſpirit of God, or our ſpirit. Now our owne ſpirit of it ſelfe is alwayes occupied about worldly things, ſeeking

Exod. 33. 11. & 4. 10. 14. *Ier.* 1. 6. *Eze.* 3. 14. 15. *Neh.* 2. 19. 4. 2. 8. 5. 5. 6. 6. 7. 10. *Luke* 22. 31. 32. *Matth.* 4. 1. *Luke* 4. 2. 4. 13. 1. *Pet.* 5. 8.

delights in pleasures, not disquier by threats. The Spirit of God is gentle, louing, and meeke, not forcing, not threatning. Therefore Christ saith, *If any will follow me,* Luke 19.23. *let him deny himselfe, and take vp his crosse dayly, &c.* And marke his Spirit, he saith not, You shal follow me, but You shal deny your selues, and take vp your crosse, but, *If any will follow me, let him deny himselfe, and take vp his* Cantic. 5.2. *crosse: Let him.* The same is to be seene in the Canticles, where hee saith: Open vnto me, my sister, my loue, my 3. doue, my vndefiled. For mine head is full of deaw, and my locks with the drops of the night. For when she opened not vnto him, making most vnmeet excuses, though 3.4.6. hee had most louingly prayed, and liuely vrged her to open, and she most vnkindly, most vnworthily had denied, yet he went his way mildly without any threats. But the spirit of Sathan takes another course: For when by lying & deceit he cannot allure to sin, hee threatens most fearefully with sin, griefe, or losse of goods, solitarinesse and want of pleasure, and sometimo by his ministers, impes of his owne likenesse he threatens death, and deadly torments, whatsoeuer they may inflict vpon any.

Christ saith: If you will follow mee. If you will: but he saith, I will make you follow me, and doe as I bid you, you shall haue fire and fagot, scalding lead and burning pitch: if you will not follow mee, you shall, whether you will or no: we will make you doe as wee commaund, saith his eldest sonne Antichrist, vsurping authority ouer nations, and inflicting torments on the Saints. His order of tempting is, first to make vs doubt of the word of God: whether such or such doctrine bee true, such and such an action bee commanded, such and such a promise, such and such a threatning be certaine. Then secondly, he falles to flat denying of it, this doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not commended. And then comes he in with his con-

contradiction, contrary assertions, and countermands. For there is no commandement of God, but the Deuil commands the contrary, and he is euer gainsaying that which God saith. For our God saith vnto *Adam*, If you eate of the forbidden fruit, you shall surely dye: the Diuell came and he told them, first, *It is not certaine you shall dye*: then, You shal not dy; then thirdly, You shal be as gods, knowing good from euil. God saith, Submit your selues one to another in brotherly loue: the Deuil saith, first, You need not to abase your selues so much; secondly, You should not yeeld to others: then thirdly, Aduance your selues, and contemne others. God saith, Loue thy neighbour as thy selfe: the Deuil saith, first, Loue him not and outwardly, then, Loue none but thy selfe: then inwardly, Hate thine enemies, envy thy betters, disdaine thine equals, despise thine inferiors. God saith, Labour for that food that perisheth not: the Deuil saith, first, Care not much for it; then, secondly, Contemne it: then thirdly, Stirre not an inch for it. God saith, Forsake the world: the Deuil saith, first, Neglect not the world; then, Loue the world; then thirdly, Giue ouer your selues vnto the world; aboue all, Follow the world with all the lusts thereof.

Gen. 2. 17.

Gen. 3. 4. 5.

1. *Pet.* 5. 5.

Mat. 22. 39.

Iohn 6. 27.

Rom. 12. 2.

1. *Iohn* 3. 18.

Now, the meanes whereby the Deuil tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scriptures, either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom hee should preach, and himselfe, *Ionah* is here tempted, and so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God or godlinesse, and therefore will esteeme my words the lesse.

Thus *Ionah* is loth to lose his labour, and puts in a

doubt where hee needes not, because hee considered not the great power of God in mens hearts. The Ninivites are heathen people, and therefore (saith *Ionah*) why should I venture my selfe amongst them? For seeing my owne Country-men kicke against my wordes, and cannot abide to heare the word which cōmeth from the Lord to reproue sinne, then how much more shall I be despised by these, and persecuted to death? Thus flesh and bloud standeth staggering when it should doe any good, misdoubting troubles, iealous of his owne ease: but when it goeth about to doe any mischiefe, it neuer considereth the danger, it weigheth not the following woe: yet doing good, it is vncertaine whether all will not according, or euen aboue our hope succeed; it is more likely we should be kept safe: but doing euill, mischiefe most certainely is procured. not danger onely, but losse of the best things commonly. peace of conscience or spirituall graces, of some blessings alway, or at least not receit of those things which much would reioyce vs. For sure this was a sore temptation, to bid a man (being in reasonable good estate touching his body and life) that he should go and preach vnto a sauage heathen people that neuer heard of preaching. and that this doctrine, that There is but one onely true God, to them who will serue a thousand, and cannot abide the contrary to be spoken.

Deut. 6. 4.

If a Preacher were commanded to goe and preach at Rome gates, against Antichrists iurisdiction, & the Idolatry that is so inordinately vsed in that Synagogue of vncleanne sse, seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this Preacher would goe from a reasonable quiet estate touching his body, to venture his life among such cruell tyrants: I feare hee would rather content himselfe with his present ease, then commit himselfe to so likely misery.

If

If I goe to preach vnto these Infidels, saying, Yet forty daies and Ninive shall be destroyed, then (saith *Ionah*) it may be they will repent, and God will haue mercy vpon them, so I shall be counted a false prophet for my labour. And thus wee regard our credit more then the glory of God in the obedience of his wil: & rather then we would receiue any reproch by our doings (in the sight of the world) we rather choose to enter into no great action touching the glory of God, and the good of the Church. In respect of the Israelites and himselfe: If I leaue mine owne people, and preach vnto the Gentiles (saith *Ionah*) I shall bring shame vpon Israel before all people, because a Prophet is gone from them for their obstinacy, choosing rather to preach vnto circumcised Gentiles then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the childrens disgrace, then the Fathers dishonour, and their despight, then his displeasure. Sathan is too well acquainted with mans nature, and so more certainly knowes, then we wisely consider, that al *Adams* sonnes are from labour easily brought to loyter; more willingly from feare and paine, to security and pleasure: therfore seldome or neuer doth he in tempting omit this inticement; It wil be for thy ease, for thy delight, for thy security. Therfore he saith to *Ionah*, Not only the way to Ninive is long and dangerous, thy person and message odious, therefore thy trauell must needs be tedious, thy troubles grieuous, &c. but also thy passage to Tarshish is easie, thy security there sure, thy pleasures many, thy delight great. Yea, with this hee assaulted Christ himselfe, saying, when he had shewed him all the Kingdomes of the world, and the glory of them: All these will I giue thee, &c. And doth he not so also euermore perswade vs, This good, this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deale? if you wil leaue the society, the exercises, the profession, & the company

pany of the children of God, and serue me, & worship me: preferring your couetousnesse, your pride, your lust, before the seruice of God: not being scrupulous to sweare for your gaine sometime, nor to lye for your pleasure, nor to coozen for riches: then you shal not onely be free from the reproches where with professors are ouerwhelmed, & the contempt wherein they are had, and the many heauy sighs that they are forced to fetch; but you shal also grow rich soone, and so be wel thought of, and had in estimation, and by your wealth liue in ease, with all pleasure procuring every thing at your hearts desire.

Thus *Ionah*, which way soeuer he looke, is tempted on euery side: tempted to sinne, but not constrained: vrged, but not compelled: for the Diuel hath power to intice to sinne mightily, but not to inforce violently. Loe then, comforts against this crosse. Our Enemies power is in our Fathers hands: and our Sauiour praieth for *vs* being most glorious in heauen, as he on earth in humility praied for his Apostles, that our faith faile vs not. Behold then also incouragements to fight against his assaults: yet see a greater God hath giuen vs: this priuiledge, this promise haue we: Resist the Deuil, and he shal flye from you. *Iam.* 4. 7. God hath giuen no promise to the Deuil, that if hee perswade, he shall preuaile, if he vrge, we shall yeeld: what a shame is it to vs, that Sathan is bolder in tempting, then wee are in resisting? Is he not? O that we could truly say, We are as wise, as watchfull, as thoughtfull to withstand Sathans assaults, as he is wilely, vigilant, and more then diligent to assaule.

1. *Cor.* 10. 11. *Rom.* 8. 34. *Luk.* 22. 32.

But what doth *Ionah*, thus as wee haue heard by Sathan assaulted? resists hee as manfully as the Deuil hath set on him cunningly? Alas no, *Ionah* is no sooner dissuaded to goe to Nineue, then hee is perswaded it were great folly: hee is as soone resolued, as he is inticed to goe to Tarshish, thinking it is a chiefe point of wisedome to

seeke

seeke his owne ease, his owne pleasure, his owne sweet delight. One said, God spake, and it was done. Surely the Diuel also but speakes, and it is done, for he is such an Orator as no man can deny him. For who can gaine-say him that counselleth as a speciall friend, yea as a most holy Angel? For he would seeme to be not only carefull, both to keepe vs from danger, and the feare thereof, and to procure vs all good; but also ie alous of Gods honour, fearefull lest men should despise the word, & so their owne saluation: therfore he made not onely *Gehezi* to take a bribe, *Demas* to imbrace the world, *Iudas* to betray his Master, and *Cain* to kill his brother; but *Rebecca* also to perswade *Iacob*, and *Iacob* to bee bold by lying to seeke for the blessing: yea the Father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to go to Nineue, lest forsooth, God should not be true of his word: as if what to man seemeth vnlikely, that were with God impossible, and hee could not be righteous, vnlesse we shew our selues impious.

Gen. 1.

2. *Kin.* 5. 22.
2. *Tim.* 4. 10.
Mat. 26. 48. 70.
Gen. 11. 8.
Gen. 27. 13.
14. 18.
Gen. 16. 43.

We haue seene some causes why Sathan assaulting vs, he straight ouercomes vs: would any see more? we haue beene taught his power, malice, watchfulnes, & wilinesses wee haue most fit and sufficient armor ministred vnto vs: we haue a promise that resisting him, wee shall make him flye from vs. Therefore surely we forget our Enemie, or neglect the promise, or take not to vs the whole armour of God, specially we like not that armour-bearer humility: submit your selues to God, and then resist the Diuell. But moreouer, wee to our owne certaine perill and paine (so corrupt are we) ioyne with our Enemy, more ready to doe his will then Gods word. Heereof no doubt foolish *Balaam* asked againe and againe, till God seeing him bent contrary to that he had beene commanded, left him vnto himselfe: and so *Balaam* went on in sinne so long, till the very Asse whereon he rode, was constrained to reproue him. But would you, howsoeuer Sathan tempts,

Ephes. 6. 11.
14. 10. 16.
Iames 5. 7.

Num 22. 8.
19. 21.

not

not bee turned by him out of the right way? howsoeuer he fights, not to be foiled by him? would you haue him soone to forsake you, speedily to flye from you, that is, would you resist him? for when wee begin valiantly to fight, then forthwith hee flies. Consider how shamefull a thing it is, being euery way encouraged to fight, to shew our selues most dastardly cowards: how dishonourable to our Captaine Christ, to yeeld the victory to his deadly enemie: how dangerous for our selues, knowing hee is a most cruell tyrant, and most inexorable, that most glorieth, and specially takes pleasure in putting vs to the most bitter paine that possibly he can, and therefore hauing ouercome vs, will for euer continue vs in most intolerable torments. Yea, sayst thou, these things considered, would make vs courageously to encounter with Satan, and so soone to conquer him; but he comes often as a friend, as an Angell of light: how shall I then descry him, that I may defie him, and make him to flie?

How? here indeed is the hardnesse: for he is a notable hypocrite, the father of hypocrisie. But thou must follow the counsell of Christ, *Reuel.* 3. 18. Thou must anoint thine eyes with the eye-salue, that thou maist see. Thou must be fulfilled with the knowledge of Gods will in all wisdome and spirituall vnderstanding, and moreouer watch and be sober. And lastly, consider, first how thy spirit is affected: for our owne spirit (by nature euermore hard) if it be moued by the Spirit of God, is sad, sore and slow: but if it bee moued by the Spirit of Satan, is proud, boysterous and stout: then, whether that which thou art indeed moued to bee good or euill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howsoeuer they seeme to proceede of our selues. But if it bee euill, that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a

Col. 1. 9.
1. *Pet.* 5. 8.

suggestion

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Thus *Ionah* tempted, hath conſented to neglect his charge: and doth hee forth-with repent? No, he prepares himſelfe to his purpoſed iourney. *But Ionah aroſe to flye vnto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh, but hee yeelded; ſo as ſoone as he had yeelded, forth-with he to go. So *Ionah* made himſelfe a run-away, & ſhewed himſelfe a diſobedient ſeruant to his God. And in the meane while, Niniue ſet on the ſcore, & had no hoe with them in working wickedneſſe: but ſtill filling the cup of all abominations, ran downe to hell with as much force and ſpeed as they could. So Niniue is ſtill Niniue, but *Ionah* is not like *Ionah*, for the Prophet is flying, and ſinne is crying, and ſo all fals to confuſion.

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Ionah flyeth vnto Tarſhiſh before hee would goe to Niniue; and euery one is like the ſonne, which ſaid hee would not, before he went: and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if euill may compare with goodneſſe in particular actions, in all mankind corrupt, euill may ſay, He is the ancienter. But as ſoone as thou perceiueſt any euil cogitation or motion in thy ſelfe, be thou wroth with it, nip it in the head, put it to death, and *Geneſ.* 25.25.26.

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Matth. 8. 31. houſe, and ſay as the euill ſpirit ſaid; Here is no dwelling for vs, let vs goe into yonder Herd of ſwine.

But Ionah aroſe vp to flye vnto Tarſhiſh, &c.

Ionah was ſent to Niniue, but hee went toward Tarſhiſh. And ſo it is alwayes with vs, wee are euer doing that wee ſhould not doe. For either wee doe nothing, or that which wee are not commanded, or elſe otherwiſe then wee are commanded. Sometime moſt rebelliouſly wee doe that which wee knowe the Lord ſtraitly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniue, ſo wee take the Deuill for an Angel, light for darkeneſſe, &c. *But Ionah roſe vp, &c.* They that ſhould preach at Niniue, are flying to Tarſhiſh, and though hee be like a drone, yet doth hee, euen the Non-reſident, keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it, ſtill? goe and preach at Niniue, as yee haue beene doubly commanded, or for ſhame leaue your priuiledge and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leaue it. For the ſweet morſels of *Baals* Prieſts are pleaſant vnto them, that they cannot finde in their hearts to leaue them, as long as they are able to keepe them. But no maruaile that *Ionah* fled to Tarſhiſh, when he ſhould go to Niniue. For this is a ſtumbling vocation amongſt men, yea reiected by the children of this world which alway kick againſt it: ſo that if you would aske for a painefull vocation, this is it; if for a thankleſſe vocation, this is it; if for a contemptible vocation, this is it: for reproouing, wee are reproued: bleſſing, we are curſed: preaching peace, we make war: proclaiming liberty, we are impriſoned; doe what we can, we are perſecuted: & for our worke worthy of loue, wee receiue of the moſt,
Exod. 3. 11. 4. 10. 13. hatred: of few, yea very few, not any more then a colde affection. Heereof it hath come to paſſe, that *Moſes* and

Ieremy

Ieremy called, excused themselues; *Ezekiel* hauing re- *Ier.* 1. 6.
ceiued his charge, went in bitternes & indignation of his *Ezec.* 3. 14. 1. 15.
spirit, and seuen dayes neglected his charge as *Ionah* here
doth his: and *Moses*, *Eliah*, and *Ieremy*, at length com- *Exod.* 5. 22.
plained; and (which to the best men is the greatest griefe) *Ier.* 20. 7.
it is as easy almost to wash a black-More white, as to con- 1. *King.* 19. 10.
uert a sinner, because Sathan is euer crossing men doing & 14.
Gods will, but specially hindring the course of righ preaching. For the Lord was not so earnest to stop the way of *Balaam*, lest he should commit wickednes, as the Deuil is earnest to stop the way of euery *Ionah*, lest hee fulfill righteousnesse; that is, cry against Ninive, longing, and duely, that is, wisely, and earnestly labouring to conuert Ninive.

But Ionah rose vp to flye vnto Tarshish from the presence of the Lord.

The righteous fall, and now no lesse then a Prophet, yea such a Prophet, as was the figure of Christ. But who would haue thought that such a Prophet should flye from the Lord, yea and that when hee should doe him most seruice; who counteth that no wickednesse now, that hee euer thought and taught was rebellion, while he was among the wicked? A fearefull example: therefore let him that thinkes hee standeth, take heede lest hee fall: for the way is slippery wherein wee are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to be incountred and ouerthrowne, and the liker to haue a most grieuous fall, except the Lord doe mightily vphold theo, seeing such a one cannot stand in the sight of his so mortall enemy, but by him receiueth so grieuous a fal. Secondly, if thou see *Ionah* flye, *Moses* murmure, *Dauid* fall to adultery, *Salomon* to Idolatry, and *Peter* to forsweare his Master, then maist thou learne not to trust to thine owne strength, for it is weaknesse; nor *Iam.* 5. 5.
to thine owne wisedome, for it is sinfull; but seeke helpe, *Mar.* 12. 10.

and

and craue ſtrength at the hand of Almighty God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth; which doth not bruſe the broken reede, nor quench the ſmoaking flaxe, but doth rather increaſe our zeale then diminiſh it. Thirdly, iudge wiſely of the fall of *Ionah*, not raſhly condemning him for his fault: for although *Dauid* ioyned murther with adultery, yet he repented, and is the deare child of God.

And he found a Ship going to Tarſhiſh.

Ionah was no ſooner come to *Iapho*, but he goes to the hauen, or meets with Mariners, and preſently vnderſtands of a Ship, not going to Niniue, but to Tarſhiſh. As ſoone as he ſet forward to flye from God, Sathan ſtraightwaies prepared a Ship, ſo that temptation & occaſion of ſin doe alwayes goe together. Shall *Iudas* lacke money, or *Ionah* ſtay for a Ship? No (ſaith Sathan) by the mouth of his Miniſters; here *Iudas*, take thee money, and betray thy Maſter; and *Ionah*, here is a Ship for thee: goe haſte thee away, and flye from the preſence of the Lord. For the Deuill is alwayes a very ſeruiceable and pleaſant Diuell, to ſuch as flye from God: hee can find occaſion at all times, and meanes, and inſtruments fit for that purpoſe. If thou wilt flye from God, the Deuill will lend thee both ſpurres and a horſe, yea a poſt-horſe, and that will carry you ſwiftly and luſtily away vnto all vanity and vngodly luſts. Therefore if any will aske what the Deuils occupation is? It is to tempt, to intice by al means, to prouoke to ſin, and then to prouide vs of the meanes, to practiſe our purpoſe, to commit (and as *Iames* ſpeaketh) to bring forth ſinne.

And he payed the fare thereof.

This money was caſt into the Sea, it did him as little good, as if hee had vtterly loſt it: it had beene good for him if hee had loſt it, for it did him much harme. There are many that will ſpend and waſte, they care not how much vpon Cards and Dice, and vnlawfull games: this

money

money also is cast into the Sea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a penny to lose. And so men care not what they pay for vanities and braueries, the most part of which is vnprofitable, and rather hurtful then necessary for them, but onely for the vaine vse of the present time, and for some vaine respect: this also is cast into the Sea, & better should they be, if they had it not to lauish, and to their own & many others hurt so to garnish themselues. Men care not what they pay for their vanities, so it doth please their mind for the present, without consideration of the end and vse thereof; but they will giue little or nothing to doe god withall: so that *Lazarus* can get nothing, and *Dauid* can get no meat. Shall I take my bread and my wine, and the flesh which I haue prouided for my shearers, and giue them vnto one who I know not, saith churlish *Nabal*? We can be cõtent to giue any thing, or doe any thing to win the world: but wee will giue nothing, nor do nothing, thereby to win the kingdom of God. *Luke* 16. 21. 1. *Sam.* 25. 10. 11.

Wee haue heard *Ionah* confessing that hee receiued a charge to goe to Niniue, but he arose and fled toward Tarshish, and went downe to Iapho, and found a ship going to Tarshish, and paid the fare thereof, and went downe into it: hereafter wee shall heare, that being entred the ship, hee went to sleepe, and slept soundly, and being wakened, hee confessed not his sinne, but suffered the Mariners to deuise to finde out for whose cause they were so troubled, and at length also the lots to bee cast, neuer confessing it, vntill hee was enforced to it. What needed hee to rehearse all this? had it not beene enough to haue said, That he left his businesse vndone, hee was a sinner? No, for God would haue men to know the stubburnes and disobedience of *Ionah*, in that this thing was not done vpon the sudden, but vpon deliberation, and in no short time, but in some continuance, while

he went from Samaria to Iapho, and thence was departed, and had some while sailed. In which space hee had leisure inough to haue repented, but did not. *Ionah* confessed his sinne, that hee should not once haue listned to Sathans assaults or reasons of the flesh, and when hee had listned, hee should not haue liked them, and when he had liked them, hee should not haue consented to obey them, and when he had consented, he should not haue put them in practice; hee should not haue fled toward Iapho; and when hee was come to Iapho, hee should not haue gone to the hauen; and when hee came to the hauen, hee should not haue paid the fare; and when hee had paid the fare, hee should not haue entred the Ship, and when he was entred the Shippe, he should not haue hoysed vp the sailes, and sailed, and gone to sleepe. But this hee did, teaching that sinne runnes on wheeles, as it were downe a hill in all post-haste, and neuer staies till it arriue euen in hell. For *Ionah* thought because hee came safe to Iapho, therefore he might goe to the hauen; & because he came well to the hauen, therefore he might pay the fare; and because he paid the fare in peace, therefore he might take shipping; and because he entred the Ship in safety, therefore he might hoyse vp the sailes to goe, and because hee hoysed vp the sailes without danger, therefore hee might goe securely to sleepe, and safely to saile to Tarshish.

So sinnes follow one another like linkes of a chayne, till the tempest of destruction breake it in sunder. So saith the forlorne sinner, I haue sworne, and God did not punish mee, therefore I will steale: I haue stolne, and GOD did not punish mee, therefore I will kill. I haue killed, and GOD did not punish me, then why may I not doe what I list? I may doe this as wel as I haue done other things heeretofore. But if *Ionah* had considered with himselfe that GOD is the Lord, who is all-seeing and almighty, from whom nothing can bee concealed, hee

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would neuer haue taken his iourney to Iapho, or when he came to Iapho, hee would not haue payed the fare, or when hee had payed the fare, hee would not haue entred the Ship, or when he was gone into the Ship, he would not haue hoiſt the ſailes, but rather would haue leapt out from that Ship that ſhould carry him from his God, carrying him from his duty: for he forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can bee hid from him: neither would any, I ſay, adde drunkenneſſe to thirſt, or heap ſin vpon ſin, or ſuffer an euill thought to take place in him, if they conſider that the iuſt *Iehouah* beheld them in all their very thoughts. All thoſe that pity *Ionah*, let them pity themſelues; for if wee conſider our owne eſtate, we haue as many, and as foule ſins in vs, as there were in *Ionah*, yea in Niniue. *Ionah* confeſſed his ſin, that we might confeſſe. He confeſſed it freely, hee confeſſed it fully, that hee knew his maſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which hee was commanded: and that not in purpoſe onely, but in deed alſo; not for an houre, but a long time; not in ſtruggling with his weakneſſe, but in a profound vngodly careleſnes, or in ſtriuing to ouer-maſter his conſcience, accuſing him for his wickednes. And wherfore hath he written it? but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight that wee may ſtand where he fell; and when we haue fallen, as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſedome commands. *Heb.* 4. 13.

FINIS.

Morning Prayer.

O Eternall God, and merciſull Father, which art the light that no man can attaine vnto, and yet by thy maruellous lightnes, driueſt away the darkneſſe of the night, and ſhadow of death, and by thy grace enlighteneſt all thoſe, that being in darkneſſe come vnto thee: I thy vnworthy ſeruant, do bleſſe and praiſe thy moſt holy name, for all the mercies and gracious benefits, that from time to time I haue receiued from thee; and moſt humbly thanke thee, that thou haſt vouchſafed mee this fauour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought me againe to ſee and enioy the light of the Morning. And now I beſeech thee, O Lord, of thy infinite goodnes and mercy, by the merits of my bleſſed Sauiour, that thy merciſull compaſſion may this day bee extended to me, that being enlightened with thy grace, I may not bee carried away by the power of darkeneſſe, to ſpend this day after the luſts and pleaſures of my owne corrupt minde; but that I may with all care and conſcience, follow thy Fatherly will, which thou haſt reuealed vnto me in thy holy Word. Increaſe in me (O Lord) all ſpirituall giſts and graces, and beat downe in me all carnall and corrupt affections: enable mee by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is euill, and to performe what is good and pleaſing vnto thee; and that neither by my own negligence, nor the power of any temptation, which either the world, the fleſh, or the diuell ſhall preſent vnto me, I be driuen away from a true faith, but may lay hold of

those gracious promises, that thou hast made vnto mee in Iesus Christ my Sauiour. Dispose (O Lord) the thicke mists and cloudes of my sinnes, which corrupt my soule, and darken my vnderstanding, and wash them away (I most humbly beseech thee) in the precious bloud of thy Sonnes Passion, that so I may be accknowledged for one of thine elect, when I shall appeare before thy Iudgement seate. Giue me a will carefully to follow my vocation, and let thy blessing be vpon me in the same: blesse me in my body, in my soule, and in whatsoeuer belongs vnto me: lighten my minde, and inflame my heart with a loue of those things that are good; and as my body (by thy power) is risen from sleepe, so my soule may daily bee raised from the slumber of sinne, and the darknes of this world; and so both together may enioy that euerlasting light which thou hast prouided for thy Saints, and purchased with the bloud of thy deare Sonne our Sauiour Iesus Christ: to whom with thee, O Father, and the blessed Spirit, be all honor and glory for euermore. *Amen.*

Euening Prayer.

O Almighty and Euerlasting God, the Father of mercy, and God of all consolation, that by thy mercifull Prouidence, defendest all those that walke before thee, and put their trust in thee: I poore and miserable sinner (vnworthy of the least of thy fauours) doe yet presume (in the name and mediation of Iesus Christ) to present my selfe before thee, and to offer vp this poore sacrifice of praise and thanksgiuing vnto thee, that thou hast nourished, and preserued me by thy power, and hast guided and gouerned me by thy Word and Spirit: and (as for all other thy blessings) so for that mercy that hath this day accompanied me, whereby I haue both been preserued from many sinnes, that the wickednes of my nature was inclined vnto,

vnto, and alſo deliuered from many puniſhments, that the ſinnes that I haue committed haue deſerued: I moſt humbly beſeech thee, in the merits of Chriſt Ieſus, to pardon and forgiue mee all my ſinnes, which either in thought, word, or deed, I haue this day, or any time heretofore committed againſt thee; whether they bee the ſinnes of my youth, or of my age, the ſinnes of omiſſion or commiſſion, whether wittingly or ignorantly committed: good Lord, pardon them vnto me, and let them not cauſe thee this night (as iuſtly thou maiſt doe) to take vengeance of me, but be mercifull vnto me, O Lord, in forgiuing the euil I haue committed, in ſupplying the good that I haue omitted, in reſtoring me to that which I haue loſt, in healing my ſores, in lightning my blindnes, in cleanſing my filthineſſe, and in altering the whole courſe of my corrupt mind, that I may be diuerted from that which is euill, and enabled to perform that, which is agreeable to thy bleſſed Will and Word. And Lord, as thou haſt this day preſerued and kept me in ſafety, ſo I moſt humbly beſeech thee to protect me this night from all danger, both bodily and ghoſtly, and to giue me ſuch quiet and comfortable reſt, as may enable me to walke on in that vocation, wherein thou haſt placed mee, and that I may both bee deliuered from the darkneſſe of this preſent night, and may alſo eſcape that euerlaſting darkneſſe, which thou haſt prouided for thoſe, that without repentance continue in their ſins: from which, good Lord, deliuer me, and all thoſe that belong vnto thee; and that for the merits of the death and paſſion of my bleſſed Sauiour Ieſus Chriſt: in whoſe name I continue my prayers for my ſelf, and thy whole Church, ſaying, as he hath taught vs. *Our Father, &c.*

O Lord,

O Lord, prepare our hearts to Prayer.

O Lord God our heauenly Father, we thy poore and wretched creatures, giue thee most humble and hartie thanks for our quiet and safe sleepe, and for raising vp from the same. We beseech thee for Iesus Christs sake, to prosper vs this day in our labour and trauel, that it may be to the discharging of our duty in our vocations, principally to thy glory; next to the profit of this Church and Common-weale; and last of all, to the benefit and contentment of our Masters. Grant, deare Father, that we may chearefully and conscionably do our busines and labours, not as men-pleasers, but as serving thee our God, knowing thee to bee the chiefe Master of vs, and that thou seest and beholdest vs with thy fatherly eies, who hast promised reward to them that faithfully and truly walke in their vocation, and threatned euerlasting death and damnation to them, that deceitfully and wickedly do their works and labours. We beseech thee, O heauenly Father to giue vs the strength of thy Spirit, that godly and gladly wee may ouercome our labours, and that the tediousnesse of that irkesome labour, which thou for our sinnes hast powred vpon all mankind, may seeme to vs more delectable and sweete. Fulfill now, O Lord, these our requests, for thy Sonne our Sauiours sake, in whose name we pray, as hee himselfe hath taught vs. *Our Father which art in heauen, &c.*

FINIS.

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